The Outlook

VOLUME 98 MAY 6, 1911 NUMBER 1

PUBLISHED WEEKLY BY THE OUTLOOK COMPANY, 287 FOURTH AVENUE, NEW YORK
LAWRENCE F. ABBOTT, PRESIDENT. WILLIAM B. HOWLAND, TREASURER. KARL V. S. HOWLAND, SECRETARY
REGULAR WEEKLY NUMBERS, FIVE CENTS. MAGAZINE NUMBERS (FOURTH ISSUE OF EACH MONTH), FIFTEEN CENTS. YEARLY SUBSCRIPTIONS — FIFTY-TWO ISSUES — THREE DOLLARS IN ADVANCE. ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK POST-OFFICE

CONTENTS

Copyright, 1911, by the Outlook Company

Governor Wilson on the Democratic Faith 1
A Charge of Wholesale Murder 1
Workmen's Compensation 2
General Bingham Again 4
The New York University 4
The Bible Tercentenary 5
The Church Congress 5
The Young Women's Christian Association 6
Secretary Macfarland 6
Fifty Years of Science 7
Actors of Two Types 8
A Presbyterian Confession of Faith on Social Problems 8
Progress in Mosaic Work 9
A Veteran Artist 9
Morocco and Germany 10
A Truce in Mexico 10
The International Institute of Agriculture 11
Ireland's Economic Rebirth 11
Murder is Murder 12
By Theodore Roosevelt
The Russian in Fiction 13
The Great Leader 15
The World in Boston: An Impression 18
By Lyman Abbott
The Man Farthest Down. I—The Man at the Bottom in London 21
By Booker T. Washington
The Coming of Little Marget 26
By Christabel Coe
Fifteen Million Bibles a Year 30
By Bruce Barton
The Country Church and the Library 34
By J. C. Dana
The Church and the Labor Question 35
By Washington Gladden
The New Books 41

POSTAGE is prepaid on subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Tutuila (Samoa), Shanghai, Canal Zone, Cuba, Canada, and Mexico. For all other countries in the Postal Union add $1.56 to the regular subscription price for postage.

HOW TO REMIT. Remittances should be sent by Draft on New York, Express Order, or Postal Money Order, payable to the Outlook Company. Currency, unless mailed in a registered letter, is at the sender's risk.

CHANGE IN ADDRESS. Notice of change in address should be sent Two Weeks before the date of issue on which the change is to take effect. The change cannot be made unless the subscriber's Old Address is clearly indicated in addition to the New Address.

RENEWALS. The date opposite your name on the yellow label which appears on your copy of The Outlook shows to what date your subscription has been paid. Your renewal should be received two weeks before the date of expiration thus indicated, to prevent any interruption in your receipt of The Outlook.

COPYRIGHT. All the contributions and illustrations of this number are fully protected by copyright and must not be reprinted without special permission.

ADVERTISING. Orders, final instructions, and cuts for advertising must be received two weeks before the Saturday on which the advertisement is intended to appear.

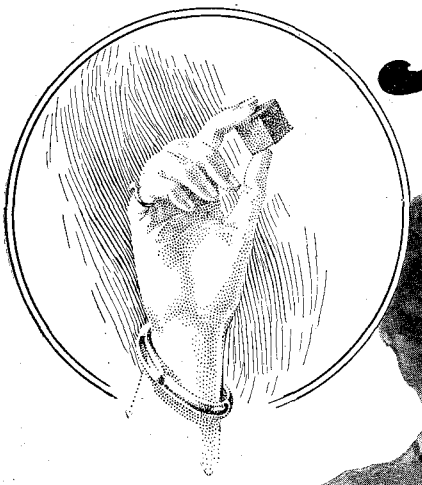
CONTRIBUTIONS. All manuscripts, drawings, and photographs are received with the understanding that the Editors are not responsible for their loss or injury while in their possession or in transit. Return postage should be inclosed with each manuscript submitted, and a copy should be retained by its author.

THE OUTLOOK COMPANY
287 Fourth Avenue, New York City
Chicago Office, 122 South Michigan Boulevard London Office, 3 Regent Street

75465

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Armour's Vigoral Bouillon Cubes



A Cup of Hot Water Drop in the Cube That's All.

Refresh the Weary—Warm the Chilly—Are Always Ready Morning, Noon or Night

Each cube makes a cup of mildly stimulating, invigorating, wholly delicious bouillon—the bouillon of the French chef—who combines beef, vegetables, and seasoning with an incomparable skill ordinary cooks can't compete with.

Made of U. S. Government inspected beef, with every ingredient the best that money can buy, bouillon made from Armour's Vigoral Cubes is an appetizing start for dinner or lunch—a welcome pick-me-up at any hour of the day.

No trouble—just drop a cube in a cup of hot water. All seasoning in it—just the right amount—you never have to experiment.

Samples Free

Send us your name and address on a postal and we will send you a sample of two cubes that you may learn for yourself what comfort is obtained from Vigoral Bouillon Cubes.

Ask your grocer or druggist for ***Armour's Vigoral Boullion Cubes*** and don't accept a substitute. No other product approaches Vigoral in quality or flavor.

If he can't supply them send us 30 cents in stamps or silver, and tell us your dealer's name. We will send you a box by return mail and see that you are supplied in the future.

Dept. G 147 **ARMOUR AND COMPANY** CHICAGO

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

MAY 6, 1911

LYMAN ABBOTT, Editor-in-Chief. HAMILTON W. MABIE, Associate Editor
THEODORE ROOSEVELT
Contributing Editor

GOVERNOR WILSON ON THE DEMOCRATIC FAITH

Governor Woodrow Wilson, in his address at the National League of Democratic Clubs, in Indianapolis, on the 13th of April, did more than define the objects and describe the spirit of the Democratic party; he defined the object and described the spirit of that large body of men who are both in the Republican and Democratic parties, and who are interested in the present campaign to bring the special interests under the dominion of law, or, to state it still more briefly, to make plutocracy subservient to democracy. Special privilege has its supporters in both political parties, and the strife to-day is not between the Republican and Democratic organizations, but in both organizations between the people and special privilege.

"By privilege," says Dr. Wilson, "as we now fight it, we mean control of the law, of legislation, and of adjudication, by organizations which do not represent the people, by means which are private and selfish and worthy of all condemnation. . . . We mean the exploitation of the people by legal and political means. . . . We are not attacking men, we are attacking a system. The men are, most of them, honest. The great majority of them believe that in serving their own they are serving the interests of the country at large. Their conception of prosperity is that it will best proceed and gather under their management. They are willing, indeed they are anxious, that the people should share in it, but it must originate with them and be under their experienced control. They stand at the wrong point of view; they seek their objects, not by public argument, but by private management and arrangement; by influence, not by open political process.

To this admirable definition of the issue involved, Dr. Wilson adds a clear-cut statement of one of the means most potent in promoting the special interests. Legislation is not conducted in the open, but framed, digested, and concluded in committee-rooms, so that the people never learn what the proposed legislation means until it has been enacted and comes to adjudication in the courts; and he cites as a striking illustration both of this method of operation and its results "the outrageous Payne-Aldrich tariff law." He also lays stress on the fact that entirely illegitimate extensions have been made of the idea of private property for the benefit of modern corporations and trusts, and he exposes what appears to us to be the fundamental error in a certain class of judicial decisions in this pregnant sentence: "A modern joint stock corporation cannot in any proper sense be said to base its rights and powers upon the principles of private property. Its powers are wholly derived from legislation." In his definition of the objects of the Democratic party he has, with characteristic courage, thrown down his challenge to political and financial forces which are very powerful in the Democratic party. We shall look with great interest to see how far his definition is accepted by the party organization.

A CHARGE OF WHOLESALE MURDER

William J. Burns is a detective of extraordinary acuteness and patience. He has become known the country over because of his successful work in the San Francisco graft cases, in the land claims frauds, and in arresting and procuring the conviction of dangerous counterfeiters, so that the story of his exploits as it has lately been told in "McClure's Magazine" is full of the interest that attaches to things that are both strange and true. Last week he brought about the arrest at Detroit and Indianapolis of three men charged with being involved

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in the destruction of the Los Angeles "Times" building in October, 1910. By that explosion many men were killed outright and others injured, while on the same night bombs were found at the homes of the publisher of the "Times" (General Otis) and the Secretary of the Merchants and Manufacturers' Association. A bitter warfare had existed between the "Times" and the Los Angeles labor unions, and the "Times" has always asserted confidently that the explosion was the work of labor leaders or their sympathizers. Mr. Burns declares that he has proof that the three men now arrested (John J. McNamara, Secretary of the International Association of Bridge and Structural Iron Workers, his brother, James B. McNamara, and Ortie McManigal) were not only directly concerned in the Los Angeles outrage but in other dynamite explosions in various parts of the country. McManigal is reported to have made a confession involving the others arrested, and also two men, M. A. Schmidt and David Kaplan, who have at this writing escaped arrest. McManigal told of the storing of dynamite in Tiffin, Ohio, and in Indianapolis, and it was found in the spots indicated. The three men have been taken to Los Angeles on requisitions from the Governor of California. Out of the arrest in Indiana of J. J. McNamara a charge of "kidnapping" or illegal action has arisen. Mr. Burns, Mr. Ford (the Los Angeles assistant prosecuting attorney), and others were arrested in Indianapolis on the assertion that McNamara was not given a chance to procure counsel and take out *habeas corpus* writs, and that the police justice before whom McNamara was taken acted without jurisdiction. The resemblance of the case in some points to the Hayward and Moyer prosecutions in Idaho has been noticed, and Mr. Moyer, who is President of the Western Federation of Miners, says: "The arrest of McNamara shows on its face that it was a frame-up. He was treated exactly as we were. He was not given a single show either by the Governor of Indiana or the courts of Marion County." On the other hand, Mr. Burns, in an authorized interview, says:

> I do not believe that organized labor stands for murder, and I believe that when the whole story is laid bare every big labor leader in the country will renounce and denounce these fellows, for I do not for a moment believe that any labor officials higher up than are these men were cognizant of what was going on. McNamara, the brains of the band, had worked himself to a pitch where he believed any course justifiable in upholding the principles he advocated, and I charge that this same gang is responsible for similar outrages in all parts of the country.

McManigal is said to have confessed that the gang of which he was one carried on a regular business of dynamiting, and caused explosions which cost 112 lives and destroyed $3,500,000 worth of property. The Indianapolis Grand Jury has been investigating the records and accounts of the International Association of Bridge and Structural Iron Workers to discover what sums were paid out by J. J. McNamara, and for what purpose. It need not be pointed out that it is impossible to reach just conclusions about these arrests and charges until the evidence is presented in orderly and complete form, and that the accused are entitled to a suspension of public judgment until their defense has been heard. In the "kidnapping" charges the questions involved are purely legal, and it is equally unfair for the public to assume any wrong-doing or illegality until the courts have passed upon the points raised. As in the Idaho cases, the charges of crime and conspiracy are astounding in their extent; if they are susceptible of proof, they will unite to form one of the blackest chapters of murder in history. As yet the people have only fragmentary and disconnected statements to go on, but it is clear that the most searching inquiry into all the circumstances will be demanded. In his editorial on another page Mr. Roosevelt expresses not only his own views, but also the views of The Outlook —and, we add, those of all right-thinking Americans—on the present chief aspect of this case.

WORKMEN'S COMPENSATION AND THE INSURANCE COMPANIES

In providing that the cost of accidents to workmen, like the cost of accidents to machinery, should, as a rule, be met by the employer, those who have secured the adoption of compensation acts have assumed that the employer would protect himself by taking

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

out policies in accident insurance companies. Of course at present employers do that, as a rule, in order to avoid losses that might come through heavy damages that are always possible in liability cases. As a consequence of the passage of the Compensation Act in the State of New York, the accident rates were raised. In commenting upon the nullification of this Act by the Court of Appeals, The Outlook stated that this measure met the approval of everybody except a few employers, a class of not highly esteemed lawyers, and "certain accident insurance companies." The President of the Travelers Insurance Company, of Hartford, Connecticut, Mr. Sylvester C. Dunham, writes to us a letter in which he says: "Believing that you have mistaken the attitude of the insurance companies, I wish to bring to your attention the fact that no responsible company, so far as I know, advocates the continuation of the old method of paying for occupational injuries, which is obsolete and wasteful." This statement by the President of one of the great insurance companies of the country is of great importance, for it is testimony from a witness whose practical experience in the matter is wide. Mr. Dunham, in an address a copy of which he has sent us, points out one of the elements of wastefulness in the old liability system that is commonly overlooked. He says: "The courts more than one-half the time are engaged in settling controversies between employer and employed. In New York sixty per cent of the suits at law are negligence cases, and probably fifty per cent of all the money paid for conducting the courts of the country is consumed by cases of that character. It is an enormous waste, to which employers, employees, and the public contribute about equally, and under a well-devised plan of compensation all these sums might go to the injured persons and those dependent upon them." At the time of delivering this address Mr. Dunham further pointed out, in answer to questions, that there was "little room for doubt that one effect of a workmen's compensation law would be to further increase the adoption of safety devices by employers." This testimony by the head of an accident insurance company is particularly significant when it is remembered that the judges of the Court of Appeals in New York nullified the Compensation Act largely on the ground that it would not promote the safety or well-being of the people! Mr. Dunham, moreover, in the course of his letter, points out that the injustice of the old liability method is not only not avoided by merely taking away the old common-law defenses, but is actually enhanced through the consequent multiplying of lawsuits. We wish to emphasize Mr. Dunham's contention that strict liability laws should always be accompanied by measures limiting the amounts of compensation. The failure of the insurance companies to support the New York law was, Mr. Dunham explains, because they felt that it was inadequate and that its validity was questionable. Mr. Dunham cites as a law based upon a uniform and just theory of compensation the Compensation Act recently passed by the Legislature of New Hampshire. The principle of this law embodies the optional system embodied in the New Jersey law, which The Outlook has already described. Of this New Hampshire law we shall have something further to say at another time.

WORKMEN'S COMPENSATION AND THE WORKMAN

Of all forms of waste, the least excusable, as well as the most calamitous, is the waste of human life. And human life is wasted, not only by death, but also by those other causes which impair or destroy the usefulness of life. A prolific source of waste in human life is provided by industrial accidents. With this there are two questions: first, how shall they be diminished in number? second, how will their evil results be most fairly distributed? In the old days, when labor was individual, and the relations between man and man in a measure were very direct, it was fairly just that each man should bear the burden of any accident that brought him injury, unless it was clearly due to his employer's fault. That, however, is very far from being just to-day. In the very great majority of cases the man who suffers from an industrial accident at present is like the soldier who receives a wound in battle. He is disabled either because of a general defect over which he has no control, or as a consequence of one of the inevitable

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

features of the industry. The purpose of workmen's compensation acts is to transfer the burden of such accidents from the shoulders of the workmen to the shoulders of society. This is not mere charity; it is primarily prevention of the waste of life. The nullification of the New York Compensation Act by the New York Court of Appeals, which The Outlook has not only deplored but has also emphatically criticised, is not a mere hardship to employees; it is a great injury to the community. A reader of The Outlook has asked how many people who had a right to seek compensation under this law did actually try to get it, his argument being that, if the workingmen were not clamoring for this mode of compensation, its denial was no great calamity. There are no statistics available on the subject. There were two or three cases pending in the courts. We have had direct testimony that many of the workmen were compensated without a suit at law, and there are indications that the insurance companies settled a large number of claims under the Compensation Act. Whether workmen, however, welcome this law or not, has very little bearing upon its value. The whole point is, not that the law is a desirable form of relief for individuals who want relief, but that it is a measure for reducing the waste of human life and of justly distributing its incidental burdens.

GENERAL BINGHAM AGAIN

The re-entrance of General Theodore Bingham into the government of the city of New York has furnished a rather dramatic surprise. General Bingham was formerly Police Commissioner. Largely on account of the criticism which Mr. Gaynor, then a judge, directed against General Bingham, and the popular sympathy which that criticism evoked, Mr. Gaynor was elected Mayor. The burden of Mr. Gaynor's criticism was that the Police Department was too autocratic and that the police were too severe. Now Mayor Gaynor is himself the object of criticism on account of the alleged laxity of police administration and the alleged weakening of the police, while General Bingham returns to office. This is the dramatic side of this event, but the real significance lies elsewhere. General Bingham has been chosen by the Borough President of Manhattan, Mr. McAneny, as the Chief Engineer of the Bureau of Highways. Inheriting from an incompetent predecessor enormously difficult problems with regard to the streets, Mr. McAneny has inherited also the criticism that has been caused by his predecessor's failures. There is no more difficult question in municipal government than that of securing expert, non-partisan, efficient administration of the activities of a city. General Bingham is an engineer, and is therefore technically equipped; he was a most efficient administrative official as Commissioner of Police, and is therefore executively equipped. It is a sign of an advance in American standards of municipal government when, after such a régime as that of Ahearn, there follows the régime of a McAneny, with the expert service of a Bingham.

THE NEW YORK UNIVERSITY

The election of Dr. Elmer E. Brown, the present United States Commissioner of Education, as Chancellor of the New York University, will be welcomed, not only by its alumni, but by all in the city of New York who are interested in the higher education. Besides its free college, the crown of its free school system, the city of New York now has two universities—Columbia, on Manhattan Island, and the New York University, in the Bronx. It ought to have a third. If the now separated educational institutions for furnishing the higher education in Brooklyn were to be united in one university, they would at once increase their efficiency and economize their expenditures; and there is abundant population in Brooklyn and Long Island to furnish demand for the educational facilities that such a university would afford. When, twenty years ago, Dr. Henry M. McCracken took the Chancellorship of the New York University, its collegiate department was doing an excellent work, but to a limited number of students, in Washington Square, and under great financial discouragements. Under Dr. McCracken's leadership the University has been moved to the north side of the Harlem River in the Bronx, where an admirable site was procured for it. Its work has been greatly enlarged,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and it has been put upon a firm financial foundation. What it now needs for its future development in scholarship is a man of educational experience, wide knowledge both of men and of systems, and a National reputation which will attract to it men, not only from the city, but also from rural communities, who desire and need the kind of culture which only contact with a great city can give. Such a man is Dr. Brown, and we anticipate for the University, and for the city of New York, an added intellectual and spiritual impulse from his acceptance of this post of difficulty and honor.

THE BIBLE TERCENTENARY

Last week was notable for public meetings significant of the interest of the American people in religion and philanthropy. One of the most important and interesting was held in Carnegie Hall, New York City, to celebrate the three hundredth anniversary of the publication of the King James version of the English Bible. The great hall was filled to its utmost capacity; and the intertwining of the British and American flags indicated the very happy trend which all these celebrations have taken. The anniversary coincides with the peace movement between the two countries on both sides the Atlantic. The English Bible as a bond of union has been emphasized, and its significance has deeply stirred great audiences. Letters from the King of England and from the President of the United States, and the presence of the British Ambassador, brought to the meeting in an official way the authority of the two Governments. The President's letter was in the key of the letter which was read at the great meeting in London. He spoke of the King James version as associated with the earliest colonies of the English people on this continent. He described it as the Bible of our American forefathers, as having given shape to American literature, and as having deeply influenced American ideals in life and law and government. Mr. Bryce read the letter from the King, which also happily emphasized the Bible as a tie between the two peoples:

I rejoice that America and England should join in commemorating the publication three hundred years ago of that version of the Holy Scriptures which has so long held its own among English-speaking peoples. Its circulation in our homes has done more perhaps than anything else on earth to promote moral and religious welfare among old and young on either side of the Atlantic.

The version which bears King James's name is so clearly interwoven in the history of British and American life that it is right we should thank God for it together. I congratulate the President and people of the United States upon their share in this our common heritage.

The British Ambassador declared that our common reverence for the English version has been a link between the English-speaking peoples in four great continents, the strength of which has grown more precious as the memories of old misunderstandings and bickerings have melted away in the consciousness of a deepened unity and the sense of loftier duty to mankind. The address closed with these impressive words:

Let us hope that the year we commemorate as the anniversary of a great event in our religious history may also be remembered as the year in which a solemn renunciation of war as a means of settling their disputes was made by two mighty and kindred nations, grateful to God for the light, more precious than the wealth and the power which he has given, and for the peace of nearly a century which has subsisted between them. Such a renunciation may seem superfluous as between nations whom we can hardly think of as likely to be ever brought near to that dire resort, but the example will be of great and enduring importance to the whole world because it will mean that nations are at least seeking to rise to the level of Christ's teaching.

The exercises were brought to a very happy end by a characteristically effective speech by Professor William Lyon Phelps, of Yale, on "The English Bible and English Literature."

THE CHURCH CONGRESS

The sessions of the twenty-ninth Church Congress in the United States, held in Washington last week, could not have been more admirably planned or more effectively staged. They were held in the beautiful Continental Hall; the grounds of the White House were in their earliest bloom, and Washington was bathed in that tender light which softens the outlines of its marble and makes it a city, at certain hours of the day, of exquisite

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

beauty. The audiences were large and deeply interested in the discussions. This Congress furnishes a free platform for the expression of thought in the Episcopal Church. From the beginning, its discussions have been sustained by many of the ablest and most progressive men among the Episcopal clergy and laymen, and it has never shunned what are called "burning questions." It has been of great service in bringing the various parties of the Church to a mutual understanding and in registering the advance of thought and the growth of real catholicity. For the first time in the history of the Congress women appeared on the platform to discuss the question of woman's suffrage as affecting our religious and educational institutions; a discussion conducted with great courtesy, and listened to with profound interest by an audience which completely filled the body of the hall. The sessions were concerned with living issues of the Episcopal Church; with such topics as "The Value of Protestantism," "The Seat of Authority in Church Government," "The Jesus Christ of the Gospels and Theology," "The Necessity for Comity in Christian Missions," "Prayer-Book Revision to Meet the Needs of the Day," and "The Place of Tradition in the Development of Christian Character." The Congress has been contemporaneous with, and in part responsible for, the remarkable growth in vitality and National influence of the Episcopal Church; at once conservative in organization and progressive in thought. No stronger plea has been made in any recent religious gathering for the spirit of democracy in the Church than was made in the discussion of the seat of authority when it was urged that the Church should be made democratic; that by placing responsibility on the whole membership of the Church a deeper interest and a higher efficiency would be evoked; and the general drift of the discussion was to the effect that the seat of authority in the Episcopal Church is in the congregation.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Although Young Women's Christian Associations have been in existence for many years, it was less than five years ago that they were formed into a coherent National body. The local character of the various Associations has not changed, but they are now united in an organization which corresponds to that of the Young Men's Christian Association. The Third Biennial Convention of the Young Women's Christian Associations of this country was held in Indianapolis from the 19th to the 24th of last month. Perhaps the most significant element in its deliberations was the emphasis that was placed upon social questions. In this respect the Young Women's Christian Association is expressing one of the most patent characteristics of religious feeling in these days. After a particularly broad discussion the Convention put itself on record in favor of the living wage and improved industrial conditions for women, "along with a higher standard of faithful service and achievement for the worker and of justice and consideration toward the employer." The responsibility resting upon the Association to take the lead in developing Travelers' Aid work and work among immigrant girls, and the opportunities offered by these fields, were ably presented by Professor Jenks, of Cornell, and Miss Grace Abbott, of Hull House. A gymnasium drill and competitive games by one hundred and seventy-five girls from fourteen city Associations as widely separated as Providence and St. Louis demonstrated to over three thousand spectators the relation of the physical department to every other form of Association activity. Over six thousand women came together for the Sunday afternoon mass-meeting, and hundreds were turned away. The personnel of the Convention was made up of eleven hundred voting and visiting delegates from city, student, and industrial communities in all parts of the United States, and guests from Canada, Great Britain, France, India, and Japan. Among the speakers were Dr. Wilfred T. Grenfell, President King, of Oberlin, Bishop E. H. Hughes, and Dr. Robert E. Speer.

SECRETARY MACFARLAND

When the Federal Council of Churches, comprising the chief Protestant denominations in the United States, was organized, it was evident that its future existence and growth depended upon the fact that

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

it was a union of churches, not for making a new creed or a new church government, but for common work. It is therefore perfectly natural that the most prominent department of this great federation should be its Commission on the Church and Social Service. The Protestant churches of the United States have thus made for themselves an instrument for bringing to bear upon the great social problems of the country the influence of faith in the Christian principles of conduct. After months of consideration, during which a good deal of quiet work has been done, that Commission has now elected as its Executive Secretary Dr. Charles F. Macfarland. Dr. Macfarland is still under middle age. He was born in Boston in 1866, and has had experience both in business and as a minister in various churches in the city, the suburb, and the industrial center. He is a graduate Doctor of Philosophy of Yale. As a member of the Advisory Committee and as lecturer at Yale Divinity School he has rendered distinguished service. In particular, to him belongs the credit of instituting at the Yale Divinity School the noteworthy series of lectures on "Pastoral Functions," in which men engaged in practical occupations in life have discussed ministerial problems and opportunities, particularly those of a social character. At South Norwalk, where he has been the minister of the Congregational church, he has been prominent in many matters of social welfare. He has been a student of social conditions in Europe as well as in America. All those who believe that the Church needs to widen its human service and that the social and industrial life of to-day need the conscience and idealism of the Church should give the Commission and its new secretary their support.

FIFTY YEARS OF SCIENCE

Compared with that of fifty years ago, the world we live in to-day is indeed a new world. The transformation from the old to the new has been chiefly the work of what we call "applied science." And this new world is new in two senses. It is new, not merely in the conditions of daily living, but also in the ordinary man's mental conceptions. This twofold change was presented with striking sharpness at the Congress of Technology, held in Boston last month in celebration of the semi-centennial of the signing of the charter of the Massachusetts Institute of Technology. So steady has the process of transformation been and so natural do its results seem to us to-day that it is hard for us to imagine how great the change has been. At an aviation meet last fall one of the spectators remarked that the most surprising thing about it was the fact that he, who had never seen a flying-machine in operation before, found himself accepting it as a matter of course. This is typical of the general feeling toward all applied science. The ordinary man forgets, however, that the benefit he receives from applied science is the result of painstaking, minute technical attention and training. In this era the Massachusetts Institute of Technology has had a large share. A mere list of the speakers at the Technology Congress is an illuminating commentary on the work of such an institution; for the speakers, all graduates of the Institute, represented a great diversity in technical activities. Here, for example, was a man who is at the head of a research laboratory in a great electric company; here was another who is at the head of industrial training in a large Negro institution; another who is employed by a concern engaged in the management of public utilities; another who is a chemist under the employment of a State board of health. And the diversity of their topics was equally interesting. One group of addresses was devoted to the investigation and control of industrial processes, and this involved subjects all the way from cotton bleaching to the reclamation of the arid West. Another group of subjects concerned the relation of technical education to industrial development; and this included subjects ranging from the development of different branches of education, such as engineering courses, to the question as to the responsibility of manufacturers for the training of their own mechanics and foremen. Another group had to do with questions of administration and management, and several papers were devoted to methods of efficiency, one in particular giving an account of a concrete example in scientific

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

management. A fourth group had to do with recent industrial development, ranging from the rise of the illuminating engineer to an account of handling the mail in a great railway terminal. A fifth section had to do with public health and sanitation. And the last had to do with architecture. There is, indeed, scarcely any part of the ordinary man's or woman's life that has not been affected by the advance in science. It is only the simple mechanical forms that remain as they were half a century ago. In this great advance the leader has necessarily been what is called "pure science." Before the principles of science can be applied to the solution of particular problems, like that of flying or of cleaning the rugs on the parlor floor, they must, by careful laboratorial research, be established. The Massachusetts Institute of Technology deserves the high place it has won through its devotion to both branches of science. It has been effective in applying knowledge already attained to practical use; on the other hand, it has been steadily pushing ahead to the discovery of new facts and new principles.

ACTORS OF TWO TYPES

The American stage has lost two interesting actors, both of whom were devoted to their profession. Mr. Jacob Wendell, Jr., was a member of a family long prominent in New York City, and he belonged to that class from which the comparatively few idle men of means and leisure in this country are usually drawn. Mr. Wendell was not of this type. While pursuing his studies at Harvard he made his mark as an amateur actor, and on his return to New York City early attracted attention by the excellence of his personations in two amateur clubs in that city. But it was not until two years ago that he became a member of the New Theater Company and cast in his fortunes with that very interesting enterprise. Mr. Wendell devoted himself to the art of playing precisely as serious-minded men of ability devote themselves to the law, to medicine, to painting, or to public life. He was a young man of exceptionally high character and exceptionally fine nature, and he carried into the profession an idealism as well as an artistic sense and a technical excellence which at once made an impression on his fellow-actors and on the public. His success in the difficult part of "the Dog" in "The Blue Bird" afforded ample evidence of his command of what may be called the technique of acting. Mr. Wendell's early death is a serious loss to the American stage. Denman Thompson, on the other hand, had long been at the top of his profession in his special kind of acting. He was born on a farm, and he remained a farmer to the end of his life—the best interpreter of that familiar American type which the American stage has ever known. He was born at Girard, Pennsylvania, in 1833, and died at his farm in West Swanzey, New Hampshire, two weeks ago. A circus took him from his home in his boyhood, and he passed through various occupations, more or less preparatory for the stage; but his career culminated in the creation of the character of Joshua Whitcomb in "The Old Homestead," a native play which ranks in popularity with "Shore Acres" and "Rip Van Winkle," and Joshua Whitcomb became one of the best-known fictitious characters in the country. His engaging face, with its benignant smile, his apparent guilelessness coupled with fundamental good sense and shrewdness, and his perfect naturalness won the hearts and commanded the admiration of audiences in all parts of the United States. There was very little acting about it; for on the stage and off the stage Denman Thompson was the same person, not only in appearance, but in speech and accent. He was a man also of great kindness of heart, and his generosity is said to have been exceedingly great.

A PRESBYTERIAN CONFESSION OF FAITH ON SOCIAL PROBLEMS

Increasing interest on the part of the Church in the moral problems raised by our modern industrial system and social conditions is in evidence everywhere. Recently in Toronto, for example, there was prepared by the Social and Moral Reform Board of the Presbyterian Church in Canada a statement which has been called the Presbyterian Confession of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

peace conference can be held between commissioners on behalf of Madero and President Diaz. By the acceptance of the temporary armistice both sides have avoided the threatened hostilities at the town of Juarez, the nearness of which place to El Paso led to great fears that further injuries to Americans on their own side of the border might result, with ensuing complications of a serious nature. It is reported that a preliminary understanding has already been reached to the effect that the insurrectos, if peace is made, shall be at liberty to take their arms home with them, and that the political principle that the governors of provinces should not be eligible to re-election has also been provisionally recognized. Señor de la Barra, the Mexican Minister of Foreign Relations, last week stated that the negotiations for peace were moving satisfactorily. Scattered acts of hostility were reported from distant parts of the provinces which have been disturbed, and it is evident that the authority of the insurgent leaders is not always able to keep in check the acts of its distant, weakly organized, and irregular adherents.

THE INTERNATIONAL INSTITUTE OF AGRICULTURE

The Outlook has repeatedly pointed out the desirability of such a work as that which the International Institute of Agriculture is now doing. The Institute is supported by the nations of the world, and has its seat in Rome. Because of the constant price fluctuation, equity and stability of prices could hardly come about until the world's supply should be known. The Institute has now begun publishing its summary of the world's crops, and it is evident that the reports have had some effect in shaping prices. For instance, take wheat. During the past twelvemonth the volume of the world's wheat production was unevenly distributed, some countries having large surpluses as compared with the production of the previous year, and others having deficits where deficits were unexpected. Of course the immediate effect of a knowledge of local conditions in each of these countries was to unsettle prices. As the unusual deficit or the unusual surplus became known there was constant depression or inflation. But the Institute's reports, giving simultaneously the figures for all the countries and drawing therefrom the world total, showed that the deficits were amply balanced by the surpluses, and that as a whole the world's crop was about the same as that of the previous year. The gratifying effect of this announcement was to steady the markets everywhere and maintain normal prices, preventing both the bearing down of the price where the harvest was unusually abundant and the unjustifiable advances where the crop showed a deficit. Thus the Institute has already proved its right to existence.

IRELAND'S ECONOMIC REBIRTH

Speaking at the St. George's Society in New York City last week, the Rt. Hon. James Bryce, British Ambassador at Washington, said of Ireland that "there never was a time during the last four centuries when Ireland was so well off, when its people had so much money in the bank, or when they came so near towards owning the land on which they lived. In the not distant time they should, under the Land Purchase system, be the owners of their farms all over the island." These are cheering words. They mean that the various laws dealing with landholding have done much to develop Irish tenants into Irish landlords. But the Irish themselves have also done much towards their own economic salvation, especially in the application of agricultural combination. The Irish Agricultural Organization Society exists, first of all, to show farmers that they can advantageously reorganize their business on co-operative lines; more particularly it shows them how they may purchase agricultural requirements of the best quality at the lowest price, and how they may exercise proper control over the distribution of their butter, eggs, poultry, and other produce sold throughout the United Kingdom; it is not generally known that half of the export of Irish butter now comes from co-operative dairying societies. Irish organization has also been invoked to obtain working capital upon more favorable terms than have hitherto obtained; co-operative credit associations have been formed to enable members to escape from indebtedness to

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

usurers. These associations borrow upon the joint and several unlimited liability of their members, and lend money to members. Sir Horace Plunkett, formerly Director of the Irish Department of Agriculture, tells us that the Irish Co-operative Movement as a whole now includes nearly a thousand farmers' organizations, with an aggregate membership of about a hundred thousand persons; what is more, these are mostly heads of families. Its business turnover amounts to between twelve and thirteen million dollars a year. Agriculturally and economically we are therefore witnessing a new Ireland.

MURDER IS MURDER

There is one feature of the developments as regards the arrest of certain alleged labor men in connection with the dynamite outrage perpetrated against the Los Angeles "Times" to which especial attention should be called. If the explosion was not an accident, but the deliberate act of any man or men, it was an outrage of dastardly iniquity, for it was one of those crimes in which the murderer, in order to gratify his spite against an individual, not merely wrecks that individual's property, but with callous indifference takes the lives of scores of innocent people as an incident to the achievement of his sinister and criminal purpose. The men responsible for dynamiting the Los Angeles "Times" building are responsible not only for the wreck of the newspaper offices but for the loss of many lives.

The arrest was made in consequence of testimony secured by Mr. Burns, who has been Mr. Heney's right-hand man in bringing to justice grafters who violated the laws of the United States in Oregon and grafters who violated the laws of California in San Francisco. He has proceeded with impartial severity against the most influential politicians and the richest business men. It happens that the men whom he has now arrested are members of a labor organization; just as men whom he formerly arrested were members of the Republican or Democratic parties or of great and wealthy corporations.

It would have been a wicked thing in the former cases with which Mr. Burns had to do for leading Republicans or Democrats to combine to break him down and support the accused merely because the accused belonged to their political party, and it would have been a wicked thing for big capitalists and big business men to make common cause with the capitalists against whom he proceeded merely because they were capitalists. Wherever any politician of either party or any capitalist did actually take this position, whether in the case of the men prosecuted by Mr. Burns or in any other case, The Outlook unhesitatingly and severely denounced them. In exactly the same spirit I state the convictions of The Outlook in expressing its hearty reprobation of the conduct of those labor leaders who, without waiting to know anything of the facts of the case, have at once flown publicly to the defense of the alleged dynamiters whom Mr. Burns has now arrested, and who talk about the arrest as being part of a conspiracy against labor unions.

No worse service can be rendered by labor union leaders to the cause of unionism than that which they render when they seek to identify the cause of unionism with the cause of any man guilty of a murderous attack of this nature. I have no idea whether the men arrested on Mr. Burns's statements are or are not guilty; the labor leaders in question have no idea whether or not they are. They are entitled to an absolutely fair trial. If they have no money to provide counsel for themselves, then it would be entirely proper for any body of men to furnish them the requisite funds, simply as an incident in securing them a fair trial. But it is grossly improper to try to create a public opinion in favor of the arrested men simply because the crime of which they are accused is one committed against a capitalist or a corporation, and because the men who are charged with committing it are members of a labor union. This is an iniquity as gross as it would have been if when, three years ago, the Sugar Trust was indicted for swindling operations in the New York Custom-House, the forces of organized capital had been put behind the indicted men on the ground that the attack on capitalists guilty of crime meant an attack on all capital.

Undoubtedly there have been in the past

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

repeated cases where representatives of capital have thus endeavored to prevent successful assault on abuses committed in the interest of capital; and in every such case, no matter how wealthy or influential the offender, The Outlook believes that he should be condemned. It now takes the same attitude, when the question is one of identifying the cause of unionism with alleged murder, that it has always taken when the question was one of identifying the cause of capital with alleged corruption; and it appeals to the honest and law-abiding laboring man exactly as it appeals to the honest and law-abiding business man; for both are, first of all, American citizens, whose attitude towards the fundamental questions of morality and good citizenship must be identical.

The question of organized labor or organized capital, or of the relations of either with the community at large, has nothing whatever to do with this issue. All we are now concerned with is the grave and vital question of fact whether or not the accused men have been guilty of murder, and of murder under circumstances of peculiar foulness and atrocity. Whether we do or do not approve of the policy of the Los Angeles "Times"—and The Outlook very heartily disapproves of its policy on certain matters—has nothing whatever to do with the question. The stern repression of murderous violence—above all, of murderous violence under circumstances of such cowardly infamy as always accompany the use of dynamite—must, of necessity, be a prime need of any civilization calling itself such. Whether the man attacked is a capitalist or a socialist, a wage-worker or a professional man, has nothing whatever to do with the question; and whether the man attacking him does or does not belong to any organization, whether of labor or capital, whether social or religious, has nothing to do with the question. The one and only question is as to the guilt or innocence of the men accused. Any man who seeks to have them convicted if they are innocent is guilty of a crime against the State, and any man who seeks to have them acquitted if guilty is also guilty of a crime against the State.

THEODORE ROOSEVELT.

THE RUSSIAN IN FICTION

A book of literary information and interpretation which deals in moderate compass with a large subject and is as trustworthy and interesting as Professor William Lyon Phelps's "Essays on Russian Novelists,"[1] at a time when the Russian situation commands the attention of the whole world, is a boon to the much overladen "general reader." The Russian people have been described more than once with insight by such men as Melchior de Vogüé, Brandes, Leroy-Beaulieu, Colquhoun, and others; there are serious books dealing with Russian political history and economic conditions and the present crisis; there is a very interesting account of the Russian popular epic in Miss Hapgood's "Epic Songs of Russia." Mr. Phelps's volume supplements all these various studies and contributes to the knowledge of Russia by its clear and full interpretation of the genius and the work of the writers of Russian fiction. That fiction is notable, not only because it gave impulse to some of the most marked tendencies in fiction at the close of the nineteenth century, but because, in an almost magical way, it presents the physiognomy of the Russian people, their innermost thoughts, the reaction of natural and political conditions on their temperament, their attitude of mind. Indeed, to read Russian fiction is to read Russian history written from the inside, and to see Russia portrayed in a series of types and by writers of almost unrivaled power of characterization.

In such a character as Rudin, one of Turgenev's masterpieces of portraiture, one reads the history of a thousand years of Russian experience as it shapes a sensitive, emotional, mystical nature without much power of initiative. Mrs. Ritchie once remarked on the striking resemblance of Turgenev to her father, Thackeray, and reports this interesting incident: One afternoon the Russian novelist promised to call on her the next day. He did not come. Two days later she met him at the house of a friend. He came straight to her, and said: "I was so sorry that I could not go to see you; so very sorry; but I was prevented. Look at my thumbs," he added, holding up his hands, thumbs downward, "see

[1] The Macmillan Company, New York.

75465

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

how small they are! People with such little thumbs can never do what they intended to do. They always let themselves be prevented." This is a trifling incident, but packed with significance, not only because it explains many of the most striking personages in Turgenev's novels, but because it is characteristic of a great number of gifted, restless, futile Russians. Russia has shown an enormous capacity for passive resistance, as Napoleon learned to his cost; but since the death of Peter the Great she has shown very little genius for aggressive military action.

This type is now giving way to a more resolute, courageous, and effective type. It has been produced in part by the melancholy of the enormous Russian landscapes, the great forests, the almost interminable steppes on which no dividing lines appear, the vastness of the lakes, the magnitude of the rivers, the sweep of the wind over a vast country as over our own prairies, the bitterness of the winter climate, the shortness of the summer. These physical conditions have bred in the Russian, combined with his natural mysticism and tendency to fatalism, a melancholy temper, a sense of the futility of things; and when one looks at the list of Russian novels by Turgenev, Tolstoy, Dostoyevsky, Gogol, Gorky, Andreev, one cannot but be struck by the somber tone which pervades them, by the depths of suffering they sound, by the sense of tragedy which envelops them. Perhaps no race except the Jews has ever suffered more than the Russians; and the Russians have lacked the stubborn fiber of the Jew which has given him an enormous capacity for enduring and surviving. In one of Gorky's novels a peasant answers the question: "What does the word Life mean to us? A feast? No. Work? No. A battle? Oh, no! For us Life is something merely tiresome, dull—a kind of heavy burden. In carrying it we sigh with weariness and complain of its weight. Do we really love Life? The Love of Life! The very words sound strange to our ears! We love only our dreams of the future—and this love is Platonic, with no hope of fruition."

Suffering, Mr. Phelps reminds us, is the corner-stone of Russian life, and therefore an omnipresent element in Russian fiction. In all literature there is perhaps no more pathetic story than Dostoyevsky's "Poor Folk," certainly no more tragic figure than his Sonia; and it is not easy to imagine a more heartbreaking tale than Gorky's "Twenty-six and One." But through suffering the Russian consciousness has acquired a quality which, when it finds free expression, is likely to give the world fiction, poetry, and music full of the deepest and the most beautiful things. It has already done so. Tschaikowsky's "Symphonie Pathétique" holds perhaps the very first place in the music of suffering. There is in modern fiction no greater story than Tolstoy's "Anna Karénina," nor is there any in which the tragedy of the broken law, the isolation of the offender, the marshaling of the forces of the universe against the lawbreaker, are conveyed with more vital energy of style. Nor does any convey a deeper sense of the cosmic force and order behind these things.

Sixty years ago Gogol asked the question, "What is it that is most truly Russian?" and answered it: "The value of the Russian nature consists in this—that it is capable, more than any other, of receiving the noble word of the Gospel, which leads man toward perfection."

"Pity for a fallen human creature," wrote Dostoyevsky, "is a strong Russian trait. There is no spectacle more touching than our people offer when they go to assist and cheer on their way those who are condemned to exile in Siberia. Every one brings what he can—provisions, money, perhaps only a few consoling words. They feel no irritation against the criminal; neither do they indulge in any exaggerated sentiment which would make a hero of him. They do not request his autograph or his likeness; neither do they go to stare at him out of curiosity, as often happens in more civilized parts of Europe. There is here something more; it is not that they wish to make excuses for the criminal, or wrest him from the hands of justice, but they would comfort him in his fallen condition; console him as a brother, as Christ has told us we should console each other."

It is this vast, almost illimitable possibility of spiritual development created by centuries of suffering which gives to the Russian movement of to-day, and to its fiction, a prophetic quality, as if everything that Russia had done so far forms a prepara-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tory stage in a racial development of extraordinary richness and variety.

From the day when Gogol wrote "The Revizor," which marked the liberation of the Russian genius in fiction and was the guidepost which indicated its future direction, to this day of Gorky and Andreev, the procession of Russian life and the varieties of Russian character have been reflected in its novels as in a great mirror. In "Taras Bulba" Gogol wrote a story of Cossack life, an epic of daring and semi-barbarous fidelity, with something of the out-of-door atmosphere and the splendid directness of Homer. In "Dead Souls" he described with searching sincerity and power the corruption which penetrated Russian society even in his time. Turgenev, the most admirable artist of them all, and possibly the finest artist who has appeared in fiction, held the mirror up to the society of his time with wonderful fidelity, and by the exercise of the faculty of selection, denied to most of the Russian novelists, put into small volumes the very substance of Russian life.

Dostoyevsky committed great sins against art; many of his novels are almost without form; in very few of them has the faculty of selection any play. But when one has read "Crime and Punishment," "Memoirs of the House of the Dead," "The Idiot," to say nothing of such wonderful short pieces as "The Chief Inquisitor," he has taken into his heart the very tragedy of the Russian. Tolstoy's "War and Peace" is a long series of episodes, a kind of panoramic résumé of tragic years of Russian history; of colossal length, but lighted up, chapter after chapter, by the very genius of description and characterization; while his "Anna Karénina," like "Vanity Fair," holds a place by itself.

Gorky has gathered up the dregs of Russian misery. Many of his stories make one feel as if the River Volga had given birth to a whole race of men and women out of whom the spiritual and moral life had been beaten by incredibly hard conditions. No other novelist has drawn so depressing a picture of the disintegration of character effected by prolonged and hopeless misery of physical and social condition.

In his broad portraiture of the disclosure of the Russian genius in the field of art in which it has made great achievements Mr. Phelps has written a book of authoritative racial interpretation.

THE GREAT LEADER

The story is told of Abraham Lincoln that on one occasion a delegation called on him and at the end of the conference one of the delegates said, "I hope, Mr. Lincoln, that God is on our side," to which Mr. Lincoln replied, "That does not concern me." The startled delegate responded, "What! It does not concern you to have God on our side?" "No," replied Mr. Lincoln; "what concerns me is that we shall be on God's side."

This is not a play on words. It goes to the very heart of the difference between true and false piety. False piety says to itself, "I have something I want to accomplish in the world, and I want a sleeping partner of great ability who will help me to accomplish it and who will not interfere too much with me in my methods." True piety says to itself: "God is in this world working out some great, beneficent design. I want to understand what it is he is accomplishing, and I want to work with him, obedient to his will." False piety wants God on our side. True piety wants to be on God's side.

Evolution involves the doctrine not only that there is a creative power, a directive mind, and an ultimate purpose in nature, so that God is the Great Architect, but also that there is a creative power, a directive mind, and an ultimate purpose in history, so that God is the Great Leader. This is what Julia Ward Howe meant by the refrain in her Battle Hymn of the Republic, "Our God is marching on." This is what the Psalmist meant when he prayed, "Show me thy ways, O Lord, teach me thy paths." This is what Jesus Christ meant when he said, "Not what I will, but what Thou wilt."

History is not a mere series of disconnected and purposeless events. To know history is not merely to know a table of unrelated dates, or the names and characters of kings, or the record of great battles or great campaigns. The human race is developing as the tree from the seed and the man from the babe. To

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

know history is to know how that development has taken place and is taking place; to know what is its beginning, what the history of its progress, and what the hope of its future. It is to trace in that development the creative power, the directive mind, and the ultimate purpose which give to history its significance and its unity. "Evolution," says Drummond, "is the history of a process." There is and can be no process where there is not an intelligible development, and there can be no intelligible development save where the development itself is intelligent.

This is the view not merely of religion but of philosophy. Says Hegel: "God governs the world; the actual working of his government—the carrying out of his plan—is the history of the world." Says Ralph Waldo Emerson: "There is one mind common to all individual men. . . . Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent. Of the works of this mind history is the record." This is the view of the historian. Different historians interpret differently the directive mind and the ultimate purpose. But whether it is Voltaire writing the histories of Charles XII and Louis XIV, or Buckle writing the history of civilization, or Hallam tracing the constitutional development of England, or John Richard Green narrating the history of the English people, they all recognize an orderly development, controlled by forces, or a force, superior to the human wills that occupy the stage in the successive scenes enacted. It is not more certain that there is a theme which the orchestra is playing, a book which the compositors are setting up, a drama which the actors on the stage are enacting, a planned campaign in which the soldiers on the battlefield are taking part, than it is that there is a directing purpose which gives significance to the seemingly individual activities which go to make up the course of human history.

This vision of the poets, this conclusion of the philosophers and the historians, is abundantly confirmed by the course of human events. The recognition of this fact is the secret of all true greatness, the underlying cause of all enduring achievement. The really great men of the world are those who have seen what the Eternal is doing in their own age and have cooperated with him to achieve his ends. It is because Paul and his associates understood what God was doing in the first century that they comprehended the secret of their age and proved themselves more powerful than Roman philosopher or Roman emperor. It was because Elizabeth in England and William of Orange in Holland understood that liberation of the conscience and the intellect from ecclesiastical despotism which was in the divine purpose in the seventeenth century that they made England and Holland more powerful than Spain, and because Philip II of Spain and Louis XIV of France did not understand this divine design that their ignorant policies inflicted on their countries injuries from which those countries have not yet recovered. It was because George Washington and his associates comprehended that great, divinely directed democratic movement which characterized the close of the eighteenth century that the American colonies proved too powerful for the forces of the greatest empire then on the globe. The failure of the South in the Civil War was due to no lack of political sagacity, to no lack of patient persistence or self-sacrificing heroism, but to the fact that Southern leaders did not comprehend that great movement toward nationalism which at once liberated and unified Italy, converted the German provinces into a German Empire, and began the incompleted process which is yet to make of Great Britain and her colonies a Greater Britain.

The stars still fight in their courses against Sisera, and it is in vain to fight against them.

As this creative power, directive mind, and ultimate purpose interprets the great movements of history, so the understanding of what this animating Spirit is achieving in the world in any particular epoch is the secret of true greatness and the explanation of enduring achievement. It was this which made Paul greater than Seneca, Luther greater than Leo X, Cromwell greater than Laud and Stafford, William of Orange greater than the Duke of Alva, Washington greater than George the Third, and Abraham Lincoln greater than Daniel Webster and Henry Clay,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

greater even than William H. Seward, Salmon P. Chase, and Edwin M. Stanton. In each of these cases the greatness was due, not to the fact that the successful hero of history had a greater brain, a larger knowledge, or a stronger will, but because he had a clearer vision of whither the Great Leader was leading, or a more resolute courage to follow that leadership, whatsoever the consequences to himself.

What is God doing in America to-day? What is his purpose for this country in this twentieth century? The answer to this question ought not to be difficult to find.

The whole of Christ's teaching is summed up in one sentence with two clauses: "Call no man your father on the earth: for one is your Father, which is in heaven. And all ye are brethren."

All doctrines in Christian theology have as their object either to explain the meaning of these two words, Fatherhood and Brotherhood, or to prove their truth and bring home to the soul their spiritual significance. To believe in God as a Father whose administration of the world is like the administration of a family by a true, pure, noble father—this is one clause of the Christian creed. That we are all brothers in one family, whatever our race or class in society or our religious creed, all offspring of the same eternal Spirit, all linked together by the same immortal destiny, who all should be bound together by our love for him and our love for one another—this is the second clause in Christ's creed.

By the end of the sixteenth century the first clause was generally accepted throughout Christendom, though imperfectly understood. The general division of men into rival and often hostile tribes and nationalities, even more than the apparent diversity of material phenomena in a misunderstood world, had led to the belief in many gods, and it had taken a long and slow historic process to educate gradually developing man to believe that this universe is one and that its ruler is one; to believe that message which first came to the world through Israel—"The Lord thy God is one God."

But by the beginning of the seventeenth century this truth had filtered into the consciousness of Christendom. For all European peoples polytheism was dead, and, if the fear of God was not banished from men's hearts, it was greatly mitigated by faith in his mercy. But the truth that all men are brethren had found no lodgment in human hearts, certainly no recognition in human society. Brotherhood between noble and serf, scholar and peasant, Christian and Jew, Roman Catholic and Protestant! Save in the ideals of an occasional visionary, the idea was scarcely even conceived of. Then it was that the American continent was discovered to Christendom, and men educated in monotheism crossed the sea to found here a new world. The builders of this Nation were men of different theological creeds, but they were all men of Christian faith. Puritans in New England, Presbyterians in New York, Quakers in Pennsylvania, Roman Catholics in Maryland, Episcopalians in Virginia, and Huguenots in the Carolinas—they were all brought up in the essentials of the Christian religion. They all believed in one God and in his Son Jesus Christ, and they were all compelled by the exigencies of the new country to leave their Old World divisions behind them and to act together as one people in the creation of one country, and, in that country, of a new social, political, and industrial order.

Thus in this new Nation "conceived in liberty and dedicated to the proposition that all men are equal" our divine task is clearly indicated to us. It is to learn ourselves and to teach other peoples what is the meaning of the declaration, "All ye are brethren." Wherever the Church is fulfilling this duty, it is succeeding. Wherever it is neglecting this duty, it is failing, and has only itself to blame if its pastor preaches to empty pews and ministers to a listless and apathetic people. Only the working church is a living church; and the only evidence of Christianity which appeals to this age is that to which Jesus pointed the disciples of John the Baptist: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the good tidings preached to them."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE WORLD IN BOSTON: AN IMPRESSION

EDITORIAL CORRESPONDENCE

WHEN, over half a century ago, I began writing for the public, it was with the conviction, borrowed from my father, that the public was only a great number of average men and women, and if I could make my accounts interesting and my opinions intelligible to any average individual, I should make them interesting and intelligible to a public, that is, to so much of the larger public as my message was adapted to reach. Let the reader, then, regard this as a personal letter to himself, giving, not accurate information about the singular world exhibition now being held in Boston, but the impression which a casual visitor gets from spending one day in inspecting it. And if workers in the exhibition find errors in it, as probably they will, they may reflect that it is not altogether without value to learn what are the erroneous impressions which such a casual visitor receives.

A number of years ago an Englishman conceived the idea that it would be interesting and valuable to give Christians a visual impression of non-Christian lands and people, and he organized for that purpose a small local exhibition. It was a success. Presently the Rev. A. M. Gardner, Secretary of a London Missionary Board, took the plan up, with, as a result, "The Orient in London," which attracted crowds of interested visitors and much newspaper report and comment. A year ago Mr. Gardner came to America by invitation of a missionary committee here, and for a twelvemonth the work of organization and preparation has been busily carried on. This year of labor has produced "The World in Boston," which fully occupies the whole of the Mechanics' Building, which in turn covers an entire block. It may be both compared to and contrasted with the World's Fairs, as we have had them in Philadelphia, Chicago, and St. Louis. Those exhibited the world in its commercial and industrial aspects; this exhibits the world in its social, intellectual, and moral aspects. Those portrayed the things the world is making; this portrays the life the people are living. There was something of the life of the people in the world's fairs; there is something of the material products of the world in this fair. But the emphasis then was on things; now on life. The first step in preparation was to ascertain what there is in the life of non-Christian peoples to be seen. Correspondence was opened with missionaries at different points, and they were asked to tell what, if a visitor had two days to spend in their locality, he would be shown, on the one hand of the need, on the other hand of the work being done to supply that need. With this information before them, and the experience of Mr. Gardner to guide them, the committee next proceeded to reproduce, as far as was possible in an exhibit, what the missionary would show the two-day visitor.

To do this, to portray life as well as things, required a large number of trained helpers. The churches in and about Boston were called on to furnish these helpers. Each pastor was asked to appoint a certain number of recruiting sergeants; the sergeants were set to work gathering recruits. In addition to the paid employees, between fifteen and twenty thousand men, women, and children have been in training during the past year. These are all unpaid volunteers. They include a chorus of approximately a thousand singers, eight thousand five hundred stewards, and I do not know how many for the scenic effects of the stage in the pageant, in the tableaux, and in representing in the various countries the life of the people. These volunteers are not only unpaid, they pay for the privilege. For they each and all buy their season tickets at the regular price, a dollar each, and each and all pay for admission to the pageant, if they wish to attend it as spectators.

Life is not self-explanatory. If the casual visitor is to understand the meaning of these exhibits and the life that is going on in them, he must have them explained to him. There must be some one at the door of this heathen temple to tell him what is the idol squat upon the ground within, and what is the na-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ture of the worship offered to it, and whether the worship is accompanied by any moral instruction corresponding to that afforded by the Christian pulpit. There must be some one to tell him that this is a Chinese school, and that the teacher is teaching these boys the Chinese classics, and what relation, if any, these classics have to modern life, and what preparation this study makes for life, and how and why the missionary work conducted in the Christian school is any better. And the ordinary layman, even in Boston, cannot give this instruction unless he is first instructed; so that for a year past these interpreters, gathered from the churches, have met in classes, to get from experts the interpretation they are to give to others. There were hundreds of costumes to be made, and much study was necessary to make them even approximately correct. There were hundreds of models to be made, and hundreds of artificers, some volunteers and some paid, have been at work for the past year making them. There were scores of actors to be trained for the pageant, and hundreds of others to be trained to represent life in the exhibits. And many more have to be trained than there are parts to be taken; for since no busy man or woman can give all the time of the four weeks of this unique fair to playing a part in it, several actors must be trained for every part. I give to the reader my impression of the exhibition in the order in which I got it. For I went to it in the morning, and had this work of preparation explained to me, and then in the afternoon and evening I went again to see the result in the exhibition at work.

If from the account which follows the reader gets a somewhat confused idea of the exhibition, so did I from my one day's visit. I advise the reader to give at least two days to his visit, if he possibly can. We pay our twenty-five cents (regarded simply as a show, it is the biggest and most variegated show for twenty-five cents I ever visited) and find ourselves in a long hall—endless, I might say, since, looking through the confused vista of temples, shops, school-houses, encampments, and dwellings, no end is to be seen—and in a cosmopolitan crowd that reminds one of Constantinople, with this difference, that in Constantinople the multitude are foreigners with a few Americans, and here the multitude are Americans with a few foreigners. But among these relatively few foreigners are every variety of costume and complexion, from the Western cowboy to the East Indian pundit. Closer inspection reveals the fact that the Western cowboy is a Harvard student and the East Indian pundit a Boston salesman. It requires distance to lend illusion to the view. And in this too-crowded cosmopolitan city all sorts of conflicting phases of life are going on. "The World in Boston" is the world crowded into a Boston block, and the space is limited and the contrasts perplexing.

Ten feet or so away from an Indian idol an African missionary—a real one, not a Boston portraiture—has gathered a constantly changing group about him, to whom he is handing out a leaflet containing missionary songs. They reproduce in phonetic spelling the spoken dialect of an African tribe that had no written language till the missionaries gave them one, and the Boston audience, among whom are a Japanese lady and an East Indian merchant, are singing "Nearer, my God, to Thee" in an East African dialect. A little beyond is a Chinese school where a Chinese teacher is teaching Chinese children to write the Chinese characters, and on the other side of the partition a Christian school with a scenic representation of the only public library in all China—a fine opportunity here for Mr. Carnegie to extend his work! A sound of song attracts us. A few rods away a group of Fisk University singers are rendering some Negro melodies (these are real Negro singers), and around the corner are specimens of the industrial work carried on by the American Missionary Association in the South. Later in the day boys will probably be seen at the work-bench. Here is Abraham's tent, one grade better than the one-roomed cabin of some of the Southern Negroes, because a cloth partition divides it into two sections. The kind of kitchen utensils which Abraham used are here; the same substantially are used to-day. Children's voices! We follow the sound, to find a group of a dozen children in Japanese costume attending a Christian kindergarten school in a Japanese school-room under

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"the Lady of the Decoration." To-night, at eight o'clock, there will be a judicial trial of a Chinaman in the market-place by the pagoda in the Chinese section. He will be convicted, but neither bastinadoed nor beheaded; a steward will explain what the penalty would be. Out of doors is a missionary car, used in home missionary work in the West, with pews in it to seat a hundred, and the most cunningly contrived bedroom, study, kitchen, and dining-room all in one for the missionary and his wife, and the missionary is there to tell you all about it. Here is a good-sized room, not at all foreign-looking, and with maps and charts on the walls and books on the tables, and a young man to tell you what to read and what equipment to provide to make your missionary meeting interesting.

At three o'clock the pageant begins, and it is now nearly three. Twenty-five cents will give us admission, but we have paid a dollar each for reserved seats, wishing to lose no time in waiting for the curtain to rise. The hall, which seats twelve or fifteen thousand, is well filled. In the evening performances all the seats are taken. Our conductor reminds us that the theaters cannot maintain an afternoon matinee every afternoon in the week, and this the missionary pageant does. This pageant is a musical drama in four acts, or episodes, and a finale. It is scenic rather than dramatic; the colors of the costumes are skillfully arranged; there are at times nearly or quite a hundred performers on the stage. Compared with grand opera, the performance is, of course, musically and artistically inferior. Regarded simply as a scenic display it is well worth the money. But it is something more than a scenic display. It has its moral and instructive side, though its lessons are suggested rather than enforced.

Before each scene an Interlocutor gives a verse of interpretation like a prologue. This part is taken by some clergyman. The actors are chiefly non-professional, but the acting, if not great, is very effective. I have seen professional actors on the stage play their part in much worse fashion than Livingstone was played by the secretary of one of the great missionary organizations. The first episode portrays an Indian encampment. An attempted massacre of Eskimos by Indians is interrupted by the timely arrival of a missionary, who brings to the chieftain and his wife their child who has been lost in the forest. The second episode presents the meeting between Livingstone and Stanley in Africa, where Livingstone stifles his home yearnings and refuses to return with Stanley because his work is not yet done. The third episode represents the preparations for the burning of a widow on the funeral pyre of her husband in India. The preparations are all completed, and the torch is about to be applied, when a Government official comes in with a troop of soldiers and declares that suttee is abolished. The fourth episode takes us to Hawaii, where two victims are about to be offered to the irate goddess Pelee, when Queen Kapiolani interferes, defies the goddess, eats the sacred berries, and throws the priest's staff into the crater of the volcano. In the finale the whole company assembles on the stage, swelled by members of the chorus, who join in singing:

> "In Christ there is no East nor West,
> In Him no South nor North;
> But one great fellowship of love
> Throughout the great wide earth."

At the close of this chorus a dimly perceived cross upon a great rock in the center of the stage grows gradually luminous, the orchestra strikes the opening note of "Old Hundred," and the congregation rise and join with the company on the stage in singing the Doxology.

This closing scene seems to me to give the keynote to the whole exhibition. It is an interpretation of missions as a great brotherhood movement. Paganism is not represented at its worst. A suggestion to put in the basement a chamber of horrors to illustrate the cruelties of paganism was wisely not adopted. The general effect on the visitor is: These men and women are our brethren. They want something that we can give them. And we want to give it to them. They are ill housed—let us carry them the home; sick—let us carry them the hospital; oppressed—let us carry them liberty and justice; they live under the fear of the gods—let us carry them the inspiration and the joy which our faith in the love of God has given to us.

LYMAN ABBOTT.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE MAN FARTHEST DOWN

BY BOOKER T. WASHINGTON

AUTHOR OF "UP FROM SLAVERY," "THE STORY OF THE NEGRO," ETC.

The Trustees of the Tuskegee Normal and Industrial Institute very kindly arranged for me to spend a number of weeks in Europe last summer taking a rest. Now, I have never learned to rest in the ordinary sense of that term, and have always found my greatest rest and recreation in change of work and scenery. The action of the Trustees in this matter, however, gave me a chance to do something which I had long wanted to do. I had been anxious to get into that portion of the world where the human family is farthest down, to see for myself how the "man farthest down" was living and what was being done to improve his condition, and how this condition compared with that of the average black man in the United States, and to see how the methods being employed in raising him up compared with the methods employed in raising up the black man in America. It is not a satisfaction to me to describe poverty and misery except as a means to an end. If any one who reads the articles which I have written suggests that I saw the worst and am trying to describe the worst instead of the best, I would state frankly that I went to Europe with the deliberate purpose of seeing and describing the worst and not the best.

Another reason that made me anxious to make this trip was that much emphasis is now being placed upon the importance of getting European immigrants into the Southern States to replace the Negro as a laborer, and I wanted to see to what extent these people would be likely to come into the South and adapt themselves to Southern conditions and become competitors by the side of the Negro. Perhaps the strongest reason, however, for my wanting to make these observations was the service which I thought I could render to my own race in this country. There are not a few Negroes who sometimes become discouraged and feel that their condition and prospects are worse than those of any other group of human beings. I wanted to see groups of people who are much worse off than the Negro, and, through detailing their condition, place such facts before the Negro in America as would make him feel and see that, instead of being the worst off, his condition and prospects are much better than those of millions of people who are in the same relative stage of civilization.

I saw the life of the poorer classes in the East End of London and in several other of the great cities of Europe; the life of farm laborers in Austria, Hungary, and Sicily; visited the salt mines in Poland and the sulphur mines in Sicily; examined the life of a Russian village; near Copenhagen studied the wonderful development of agricultural organization in Denmark; and saw much else that was of value to my purpose.

I ought to state also that I could not have covered the ground or have made the observations that I did without the assistance of Dr. Robert E. Park, of Boston, who has been assisting me for a number of years in my work at Tuskegee Institute. Dr. Park is a graduate of one of the German universities and has the advantage of an acquaintance with several European languages, and has lived and traveled in much of the territory that we covered. He preceded me to Europe by several weeks, making a preliminary survey of the route we intended to take, and afterwards accompanied me upon my whole journey.

B. T. W.

I—THE MAN AT THE BOTTOM IN LONDON

THE Carmania, the ship in which I had sailed, disembarked its passengers late Saturday at Fishguard, off the coast of Wales. The special train which sped us on to London reached the city early Sunday morning, August 28.

As I drove from the railway station in the gray of the early morning my attention was attracted by a strange, shapeless, and disreputable figure which slunk out of the shadow of a building and moved slowly and dejectedly down the silent and empty street. In that quarter of the city, and in comparison with the solid respectability and comfort represented by the houses around him, the figure of this man seemed grotesquely wretched. In fact, he struck me as the most lonely object I had ever laid my eyes on. I watched

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

him down the street as far as I could see. He did not turn to the left or to the right, but moved slowly on, his head bent toward the ground, apparently looking for something he did not hope to find. In the course of my journey across Europe I saw much poverty, but I do not think I saw anything quite so hopeless and wretched.

I had not been long in London before I learned that this man was a type. It is said that there are ten thousand of these homeless and houseless men and women in East London alone. They are, however, not confined to any part of the city. They may be found in the fashionable West End, lounging on the benches of St. James's Park, as well as in the East End, where the masses of the laboring people live. The Salvation Army has erected shelters for them in many of the poorer parts of the city, where, for anything from two to eight cents, they may get a room for the night, and sometimes a piece of bread and a bowl of soup. Thousands of them are not able to compass the small sum necessary to obtain even this minimum of food and comfort. These are the outcasts and the rejected, the human waste of a great city. They represent the man at the bottom in London.

Later, in the course of my wanderings about the city, I met many of these hopeless and broken men. I saw them sitting, on sunshiny days, not only men but women also, crumpled up on benches or stretched out on the grass of the parks. I discovered them on rainy nights, crouching in doorways or huddled away in dark corners where an arch or a wall protected them from the cold. I met them in the early morning hours, before the city was awake, creeping along the Strand and digging with their hands in the garbage-boxes; and again, late at night, on the Thames Embankment, where hundreds of them sleep—when the night watchman permits—on the benches or stretched out on the stone pavements. After a time I learned to distinguish the same type under the disguise of those street venders who stand on street corners and sell collar-buttons, matches, and other trifles, stretching out their hands in a pitiful sort of supplication to passers-by to buy their wares.

Whenever I found an opportunity to do so, I talked with some of these outcasts. Gradually, partly from themselves and partly from others, I learned something of their histories. I found that it was usually drink that had been the immediate cause of their downfall. But there were always other and deeper causes. Most of them, it seemed to me, had simply been borne down by the temptations and the fierce competition of life in a great city. There comes a time when trade is dull; men who had been accustomed to spend much money begin to spend less, and there is no work to be had. At these times it is "the less efficient, the less energetic, the less strong, the less young, the less regular, the less temperate, or the less docile" who are crowded out. In this way these men have lost their hold and sunk to the bottom.

I remember meeting one of these men late at night wandering along the Thames Embankment. In the course of my conversation with him I asked him, among other things, if he voted, and, if so, to what political party he belonged.

He looked at me in amazement, and then he said he had never voted in his life. It was his expression rather than his words that impressed me. This expression told me how out of touch he was with the world about him. He had, in fact, as I learned, no family, no home, friends, trade; he belonged to no society; he had, so far as I could learn, no views on life. In the very midst of this great city he was as solitary as a hermit.

A few weeks later, in a little village in Galicia, I asked the same question of a Polish peasant. "Oh, yes," he eagerly replied; "every one votes here now."

Sixty years ago most of the peasants in this village to which I have referred were serfs, and it was not until two years ago that the Government gave them all the right to vote. Nevertheless, at the present time the people in this village are represented by one of their own number in the Imperial Parliament at Vienna. I stopped on my way through the village at the little store kept by this man. I found two young girls tending the store, his daughters, but the representative himself was not at home.

I do not know why I should mention

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

this circumstance here, except that I was impressed by the contrast in the reply of these two men, the one coming from a peasant in Poland and the other from an Englishman in London.

It is generally said that the Negro represents in America the man farthest down. In going to Europe I had in mind to compare the masses of the Negro people of the South with the masses in Europe in something like the same stage of civilization. It would not be difficult to compare the Negro in the South with the Polish peasant, for example, because the masses of the Poles are, like the masses of the Negroes, an agricultural people.

I know no class among the Negroes in America, however, with whom I could compare the man at the bottom in England. Whatever one may say of the Negro in America, he is not, as a rule, a beggar. It is very rarely that any one sees a black hand stretched out for alms. One does see, to be sure, too many idle and loafing Negroes standing on the street corners around the railway stations in the South; but the Negro is not, as a rule, a degenerate. If he is at the bottom in America, it is not because he has gone backward and sunk down, but because he has never risen.

Another thing in regard to the Negro: although he is frequently poor, he is never without hope and a certain joy in living. No hardship he has yet encountered, either in slavery or in freedom, has robbed the Negro of the desire to live. The race constantly grew and increased in slavery, and it has considerably more than doubled in freedom. There are some people among the members of my race who complain about the hardships which the Negro suffers, but none of them yet, so far as I know, has ever recommended "race suicide" as a solution of the race problem.

I mention this because I found just the contrary to be the case in England. I do not think that anything I saw or heard while I was in England gave me a more poignant impression of the hardships of the laboring man in England than the discovery that one of the most widely read weekly papers in England, under the caption of "The White Slaves of Morality," was making a public campaign in favor of reducing the size of the families among the working classes.

The articles I refer to, which were written by a woman, were a protest, on the one hand, against the clergy, because they taught that it would be immoral for women to refuse to have children, and, on the other hand, against the physicians who withheld from these women the knowledge by which they might be able to limit the size of their families. These articles were followed from week to week by letters purporting to come from working men and women telling of the heartbreaking struggle they were making to support their children on the wages they were able to earn.

What made these articles the more startling was the fact that, at the very time when they were proposing to the English laborer what ex-President Roosevelt has defined as "race suicide," thousands of immigrants from the south of Europe were pouring into London every year to take the places left vacant by the recession of the native Anglo-Saxon.

On my previous visit to England I had been struck by what seemed to me the cold and formal character of the English newspapers. It seemed to me that they were wholly lacking in human interest. Upon my last visit my opinion in regard to the London newspapers was considerably altered. A careful study of the daily newspaper, I found, will repay any one who wants to get an insight into actual conditions in England.

I had not been in London more than a day or two, for example, when my attention was attracted to the following item in one of the morning papers:

STARVING FAMILY

CORONER'S APPEAL TO THE PUBLIC FOR AID

Telling of a terrible case of starvation in the Stoke Newington Coroner's Court, Dr. Wynn Westcott, the coroner, asked the press to bring a deserving case before the notice of the charitable public.

He said that he had held an inquest upon a three-weeks-old baby which had died of starvation. Its father had had no regular work for three years, and only a little casual work in that time. There was so little money that the mother, Mrs. Attewell, of White Hart Street, Stoke Newington, was half starved too. She had only had a crust of bread to sustain her on the day her child died, although she had done nine and a half hours' washing to assist the home.

The home was perfectly clean, although

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

practically destitute of furniture. It was a most deserving case.

After reading this item I began studying the papers more closely, and I was surprised at the frequency with which items of this kind occurred. I learned that the local Government Board, which is represented in the English Cabinet by Mr. John Burns, has issued since 1871 an annual report, or return, as it is called, of the cases in which, upon formal investigation by a coroner's jury, it appears that the persons came to their death in London as a result of starvation. I obtained a copy of the return for 1908, in which are included the statistics on starvation not merely for London but for the rest of England and Wales.

The forms issued to coroners were explicit. They provided that the return should include only cases in which the jury find that death is brought about by starvation or privation due to destitution. Cases in which death was caused by cold, starvation, exposure, etc., unconnected with destitution, are not entered in this return. Of the 125 cases of starvation reported, 52 occurred in London. In 11 cases death was described as due to starvation in conjunction with some other cause; that is to say, disease, drink, exposure, or self-neglect. In 80 of the 125 cases no application was made for poor relief, or application was made only when the deceased had been in a dying condition.

A few days after I had succeeded in getting this report my attention was attracted one morning by the heading of a newspaper article: "How the Poor Die." The article was an account of the finding of the body of an unknown woman in a cellar in the basement of a house not very far from where I was stopping.

"It appears," the article said, "that during the earlier part of the morning the tenant of the building observed a woman sleeping in the cellar, but no particular notice was taken of this because of the fact that strangers frequently utilized the cellar for such purposes. Mr. Oliver, one of the occupants of the building, had occasion to go downstairs, and saw the woman. She was crouched in a corner and her head was lying back. The police were called in and the services of Dr. Barton were requisitioned. . . . Although the cause of death will not be known until a post-mortem examination of the body has been made, death, it is thought, was due to starvation. The woman was about six feet in height, between forty and fifty years of age, and was in a very emaciated condition and clad in very scanty attire."

Not infrequently, when in my public speeches I have made some reference to the condition of the Negro in the South, certain members of my own race in the North have objected because, they said, I did not paint conditions in the South black enough. During my stay in England I had the unusual experience of being criticised in the London newspapers for the same reason, this time by an American white man. At the very moment that this man attacked me because in my public interviews I emphasized the opportunities rather than the wrongs of the Negro in the South I had in my possession the document to which I have referred, which gives the official history of fifty-two persons, one for every week in the year, who had died in the city of London alone for want of food.

I have never denied that the Negro in the South frequently meets with wrong and injustice; but he does not starve. I do not think a single case was ever heard of, in the South, where a Negro died from want of food. In fact, unless because of sickness or some other reason he has been unable to work, it is comparatively rare to find a Negro in an almshouse.

It has not been my purpose in anything I have written to pass judgment upon the people or the conditions that I have found in the countries which I have visited. Criticism is an ungrateful task at best, and one for which I am not well fitted. Neither shall I attempt to offer any suggestions as to how conditions may be improved; in fact, I am convinced from what I learned that the people on the ground understand conditions much better than I possibly could, and in a later article I hope to tell something of the great work that has been done in England and elsewhere to raise the level of life and comfort among the people who are at the bottom in the countries which I visited. What I am anxious to do here is to emphasize some of the advantages which

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

it seems the members of my own race, and particularly those living in the Southern States, have at the present time. It is not difficult to discover the disadvantages under which the Negroes in the South labor. Every traveler who passes through the South sees the conditions existing, and frequently returns to write books about them. There is danger, however, that the opportunities to which I have referred will be overlooked or not fully appreciated by the members of my race until it is too late.

One direction in which the Negro in the South has an advantage is in the matter of labor. One of the most pitiful things I saw in London, Liverpool, and other English cities were the groups of idle men standing about on the street corners, especially around the bar-rooms, because they were not able to get work.

One day as I was going along one of the main avenues of the city I noticed an unusually large crowd standing in front of a street organ which was drawn up at the side of the pavement. Pausing to see what there was about this organ that attracted so much attention and interest, I found that the man who owned this instrument was using it as an advertisement. He was advertising his poverty.

All over the front of the organ were plastered papers and documents of various kinds. On one side there was a list of advertisements cut from the "Want" columns of the daily newspapers. Attached to this was a statement that these were some of the places that the man had visited the day before in search of work, which he was not able to find. On the other side of the organ were attached six or seven pawn tickets, with the statement that "these are some of the articles which my dear wife pawned to get food for our children." This was followed by a pitiful appeal for help. The pathetic thing about it was that the only persons who stopped to look at these exhibits besides myself were a group of hungry and disreputable-looking men who were evidently in just as great want as the man who ground the organ. I watched those men. After reading the signs they would look inquiringly at the other members of the group and then relapse into the same stolid silence which I had noticed so many times in the forlorn figures that filled the benches of the parks.

It seemed to me that they both pitied and admired the man who had conceived this novel way of advertising his misfortune. I have noticed these same people in other cases where it seemed to me they looked with something like envy upon a beggar who was blind or lame or had some other interesting misfortune which enabled him to win the sympathy of the public.

Of course the persons that I have attempted to describe here and in other portions of this article do not represent the laboring classes. They represent the man at the bottom, but it is the man at the bottom who lives by begging or casual labor. It shows how bitter is the struggle for existence among the laboring class higher up, from which the class below is constantly recruited.

While I was in London I received letters from a great many persons of all classes and conditions. One of these was from a colored man who was born and raised in the South and was anxious to get back home. I am tempted to quote some passages of his letter here, because they will illustrate how conditions impressed a colored man from the South who got closer to actual conditions than I was able to. He had been living, he said, in London for fourteen months without work.

"I have tried to apply for work," he continued. "They said they want Englishmen. It seems to me that all Britain are against the Negro race. Some say, 'Go back to your own country,' knowing if I had the means I would fly to-morrow."

Perhaps I would do better to quote some passages from his letter verbatim. He says:

I cannot get a passage; to be alone in London without any help or funds, like a pin in a haystack, nothing but sorrow and distress. Hearing Mr. B. T. Washington were in London I appeal to him in the name of God Almighty if he can possibly help me with a ticket to get across, because the lady that was kind enough to give me a shelter is without fund herself; being a Christian woman she gave me food for what she can afford. At night I have to sleep in a house with a widow which has two children which has to make her living by chopping wood, whom some day, does not earn enough to buy a loaf of bread for her children. The winter is coming on and I like to get home

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to shuck corn or to get to Maryland for a oyster draggin. It is a long time since I had watermelon pig's feet and corn. Say, Mr. Washington, if you ever knew what a man in a hole is I guess I am in a hole and the cover over. I can see the pork chops and the corn bread and the hot biscuits calling me to come over and get some and many a time I have tried but failed. I can't reach them; the great Atlantic Ocean stop me and I remain

YOUR OBEDIENT SERVANT.

This letter from which I have given a few extracts is but one of many which I received during my stay in London, not only from colored but from white Americans who had come to England to better their condition or seek their fortune.

These letters served still further to impress me with the fact that the masses of my own people in the South do not fully appreciate the advantages which they have in living in a country where there is a constant demand for labor of all kinds.

If I were asked what I believed would be the greatest boon that could be conferred upon the English laborer, I should say that it would be for him to have the same opportunities for constant and steady work that the Negro now has in the South. If I were asked what would be the next greatest benefit that could be conferred upon the English laborer, I should say that it would be to have schools in which every class could learn to do some one thing well—to have, in other words, the benefit of the kind of industrial education that we are seeking, in some measure, to give to the Negro at the present time in the Southern States.

THE COMING OF LITTLE MARGET

BY CHRISTABEL COE

A SUMMER in Great Britain had given me certain notions regarding servants. The neighbors said that it was a wild venture, but when I heard that I might obtain a maid direct and unspoiled from Scotland I was overjoyed. She had come. My feelings were mingled, and so were hers. Her littleness had given me the first misgiving. How could such a wee body be the only servant in a minister's family? This uneasiness was not necessary, for, although she soon became known to the grown people of the parish as the "Minister's Pocket Edition of Scott," and to the children as "Little Marget," she proved that size may be discounted altogether. She was so capable that we often trembled under the weight of her opinion. And then she was homesick, deplorably so, despite evident attempts at concealment. Would she ever be contented in a family of two with no Scotch friends? I wondered. We were in the kitchen talking things over.

"At hame ye can see the coals glowing in the grate," said Marget.

"Oh, yes."

"This is no' so cheery."

"I suppose not."

"I'm no' saying it's a poor kitchen, Mrs. Farrand."

"Do you like dogs, Marget? I've found Tip a great friend if I happened to be alone."

"I couldna be bothered with nursing a dog. It's sae different from a bairn."

"Oh, yes, yes—but—of course you miss your sister's children; three, did you say?"

"Only twa, but the bonniest childer in all Dundee."

"You were brave to come over and leave them."

"'Twas the thought of the bairns, and they with no father, and the big wage here as brought me out. If you could hear the tales told of America, you wouldna ken your own country." Her eyes twinkled.

I felt relieved at this revelation of humor, and therefore I did not mind at all that by the merest word or phrase she could so plainly show me the superiority of all Scottish over all American ways and things. Naturally a stove couldn't be rated with an open grate, nor a dog with "twa bairns;" but when, after a few weeks,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

I realized that for some unknown reason she looked a bit askance at the "meenister" himself, I was hurt. And I resolved to penetrate the mystery, if possible. So one Sunday I ventured boldly to inquire how she enjoyed the sermon.

"I'm no sure but there was a deal o' comfort to it, but was it just what you maun call sound?"

"Sound, Marget?"

"'Twas the same text as our meenister expounded on the Sunday but one I left Dundee."

"And that was sound?"

"A michty sermon, to mak' ye see a terrible wrath of God, and Christ dying to save us miserable worms o' sinners."

"Then the love of God doesn't send Christ?"

"It's a moot question. I daurna believe it."

"If God and Christ were one, why shouldn't God love too?"

"That's too simple like and no' knotty enough." And then, smiling straightforwardly at me, "If the truth maun out, I dinna dislike a liberal mon."

So, after all, I had not penetrated the mystery, and perhaps I had just imagined her disapproval, but, almost as if she discerned my thought, she said with some shyness:

"And were ye ne'er afeared to marry an Englishmon?"

Ah, then it was merely the inherent Scotch dislike of the English. I laughed.

"Now that I recall it, Marget, my mother had doubts—that is, just at first—but not I."

"An Englishmon's bound to have his way."

"I thought that could be said of a Scotchman."

"We ken how to manage them."

So it was I she doubted. "But might I not learn, Marget?"

"And ye an American? It's no sae easy. Ye dinna ken a different nationality. Mr. Farrand is a particularly fine Englishmon. I can see that, but—" she hesitated, seeing my face. Then she took a different tack. "A Scotchmon's sae warm-hearted."

"I once heard, Marget, that the men of Dundee were famous as wife-beaters."

"I've ken them as were," she said, shamelessly. "I fear ye winna catch the drift of my meaning. It's just this and naething more: ye're sure that a Scotchmon's a gude friend in trouble."

"Am I to understand that to be beaten by one's husband is not trouble?"

"E'en a mon beats his wife, he may be saft-hearted."

"A combination devoutly to be prayed for," I said with mock gravity.

We both laughed. She, no doubt, at my density to see below the surface of a burly Scotchman, and I with the serene feeling that she would discern that other than Scotchmen had hearts—yea, even Englishmen. The same evening we were served with a proper pie for dessert, no bottom crust, and with a top such as only a real Britisher would attempt. It brought forth the most extravagant praise from the Englishman, and I always reckoned that it was from the date of the pie that Marget began to show open regard for the minister, and to speak (behind his back) of his "wonderfu' gudeness to the poor o' the kirk." "Such a mon as he is, and they gie him no manse! It's a shame to the Americans."

"But we like this better; we are more independent."

"It's no way to regard the cloth," she said, decisively.

Among other things I taught Marget to market. Did I say taught her? For she taught me wonderful lessons in economy. It was on one of these days of mutual helpfulness that I made a purchase against her advice, which called forth the remark: "Young married wumen couldna be expected to ken the gudeness of a shank bit."

"Oh, I'm not so young." I spoke rashly, for the sun was shining full in my face.

"I thocht ye looked only a young lass the first nicht I saw ye."

"Oh, but I've grown old since then," I said with dignity.

"An' were ye no dressed in white?"

"That helped," I murmured.

"An' was it no in the evening?"

"That all made a difference, Marget."

Marget looked distressed. Then she added, desperately: "Onyway, I wouldna like ye so weel if ye were really so young as that."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"By the way," I said, highly amused, but thinking a change of topic would help, "we have the promise of a Boston bull pup, if we want it—a thoroughbred."

"How can ye, Mrs. Farrand?"

"How can I what, Marget?"

"An' a meenister's family! How can ye be bothered with twa beasts in the house? Tip winna stay on the green; he's always wanting in."

"I suppose we could give Tip away. He isn't a valuable dog." Unknown to her, I had recently observed Tip sitting in the chair beside her, and being fed, I regret to say, out of her teacup.

"It isna fair to tak' the new for the auld—the meenister wouldna—"

"He would keep both, Marget; it is for us to decide."

"Tip is that clever with the post up and doon the stair that ye'd miss him sore. 'Out of this and into waur,' ye ken."

This proverb had ended many discussions. However, I accepted the pup, who was promptly scorned both by Marget and Tip. But he finally managed, by much adroitness, to wiggle his way into Marget's affections at least.

I began to feel sorry for the handsome young man of Irish ancestry from whom we ordered our groceries, for one morning as he came sauntering up the walk Marget confessed to me that he was on her "wrang side."

"He seems very courteous and kind," I contended.

"Ye ken fine that he forgets the half o' the errands."

The person in question entered with an amazingly cheerful "Good-morning."

"What's wrong w' ye? Having ees, can ye no see?" was Marget's greeting as she ran for the broom to sweep out the mud he had brought upon her clean floor.

"Faith, and I'm sorry," he said, with as much dolefulness as his jaunty manner could summon.

"The time to be sorry is afore and no after," was Marget's quick rejoinder. "I canna thole a muddy floor— But noo we're tae begin or we'll no be dune, an' the morning's awa'.

"It's a pound o' tea frae India—it's no to be green, or the meenister canna sleep—and a saxpence o' biscuits."

"Saxpence, Marget?" said the young man, mischievously.

"Ye ken my meaning—just a box is richt. Ony thing more, Mrs. Farrand?"

I felt that I was questioned out of politeness. Probably so that William—that was his name—should not know that the minister's wife was not a proper mistress of all the housekeeping details.

I was in the sewing-room (next to the kitchen) when William returned, whistling, with the parcels.

"You're ower late," said Marget. "Ye ken little o' how a body's to mak' lunch wi' no tea. Ye winna be thinking that it was Scotland or Ireland noo, wi' tea at tea-time. Ye ken it's tea to our meals here."

"I wasn't born in the old country, Marget."

"Ye're nae better for that."

"Sure; but you wouldn't be going back to Scotland and leave America and me?"

"Sic a thing as a man wouldna keep me frae wearying for home," she said, rudely.

"Here's a box of candy," he said, abruptly, and went out.

After that William came occasionally on Sunday afternoons. I noticed that she spoke less harshly of him, but, if at all, it was to apologize for his careless or happy-go-lucky nature.

But there were many things besides housekeeping in which Marget took a leading rôle.

"We all ken what morning callers are," she said, shaking her head darkly when she had found me with a headache after the departure of the seventh person that morning.

"Oh, they just drop in as they happen to pass, Marget."

"It's the very opposite."

"Of course the book agents come on purpose in the mornings."

"But I mean the kirk folk."

"No doubt they think it more friendly and informal without cards or a calling costume," I ventured.

"For a' they pretend to come careless like, to hide it up frae the neighbors, 'tis they are in terrible earnest, with their secret troubles."

"Can you read it on their faces, Marget?"

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"It's more the faces of ye and the meenister when they're awa'."

"Good heavens, Marget, you're uncanny!"

"I wonder at ye, Mrs. Farrand. The meenister's wife in Scotland wouldna say that."

"Should I have said 'canny' instead of 'uncanny'?"

"Na, na, I mean she'd daurna say 'Good heavens!'"

"Dinna tell the kirk folk," I said, mockingly. Her eyes twinkled mischievously, but I knew that my reputation was safe in her hands. Marget was right—morning callers had tribulations to relate. Therefore she resolved that the minister's study hours should be better respected. Mrs. Waite (who had nerves) was informed that "I was up the stair with my head tied up" (I was dusting) and the "meenister had a caller" (he had had, or would have soon, she explained to me afterward). Book agents were met with firmness, whereby I had only one painful mistake to rectify. If garrulous persons came too often, fine excuses were made. After two unsuccessful attempts, one brought a cake, but the door was opened wide enough to admit that only. Once I expostuated in behalf of a poor woman.

"She looked very needy, Marget."

"I hae mae doubts."

"Why?"

"She said she was ower fond of stopping into our kirk at dusk to pray. Ye ken yoursel' the door is stickit. She maun gang to the priests."

"We might lie if we were hungry, Marget." Excitement always broadened her Scotch.

"Havers, ye're fine willin' to part wi' hard-earned siller! I'm thinking now it's a canny Scotchwuman is sore needed in a meenister's family."

For the moment I was tempted to think her hard-hearted, but I remembered that she was secretly knitting socks and mittens for several really poor children, and my past errors in charity came to my mind. The wisdom of "little Marget" was needed.

About this time William's Sunday afternoon visits ceased. Either Marget had snubbed him unmercifully, so that his Irish temper had got the better of his usual good nature, or he had definitely proposed and been refused. I never knew. He came as usual in the morning, but Marget's conversations were curt and to the point. Even I complained. because he came so much later, to which Marget replied:

"It tak's him a' his time to the Skeltons'."

"Why is that, Marget?"

"Did ye no see the blue flower on his coat the morn?"

"No, I didn't notice it."

"It's frae Jenny who bides at the Skeltons'."

"How do you know?"

"Maggie telled me." (Now Maggie was the cook next door, and she had been invited into the garden for a cup of tea by Marget the afternoon before.)

"Ah!" said I, beginning to understand.

"She's fine pleased wi' him. Ony one can see."

"But I thought Jenny was as good as engaged to some one else."

"That's it; William is sic a puir foolish limmer he canna see that she's just dangling him on."

"But if she doesn't care for him, he will soon discover it."

"She's fair nunting him doon the noo, and it's sax to one she likes him the better of the twa."

"I think she will make him a very good wife," I said, rather brutally.

"She hinna the look o' a thriftly lass to me."

"I believe that Mrs. Skelton will be sorry to have her go."

"I dinna haud wi' that opeenion. Maggie says that Mrs. Skelton is na so weel pleased. But he can gang sweethearting there for a' o' me. I wouldna tak' up wi' him, as he kens fu' well."

From this I decided she had refused him. Sunday afternoon came, and Marget had a caller. Not William, but another, who, I learned afterward, had been invited to call, and who was further invited to walk down the street past the Skeltons'. These tactics went on for some time. I also noticed that Marget was more considerate of William during the morning calls.

"Is your mither better?" she asked, kindly. "An' would you tak' this junket

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to her? I've made mair than this sma' family can eat alane."

And occasionally I heard the clink of teacups, so I felt sure that things were progressing. At last William resumed the Sunday afternoon visits. Marget was beaming, and I once overheard her singing:

"Love is like a dizziness;
It winna let a puir body
Gang aboot his business."

I had my suspicions that Maggie had helped things along, but, as Jenny seemed content with the other young man, why should it matter to any one? Why, indeed, to any one but the minister and his wife?

Then a sudden change came over Marget, and she became greatly depressed. Evidently William's faults were pre-eminent in her mind. I tried the method of praising him. It increased her sadness, if anything. She would give indirect replies to any questions I asked. The days went into weeks, and we all felt sad in response to her mood. I found her all in a heap one day, crying bitterly. "Why, Marget!" I said; "tell me all about it."

"I'm no greeting," she said, her eyes belying her words, "but I'm in a terrible strait 'twixt the baith o' ye. There's puir William, wi' a helpless mither—the very look o' her would gang straight to ye're heart—and William that heedless—"

"Yes, Marget, William needs you, and I'll take it all back what I said about Jenny making him a good wife. You are the one for him. I can see that."

She laughed through her tears. "'Tisna Jenny, but ye and the meenister. I dinna ken how I can leave ye. Ye're fu' grown, but ye're bairns, for a' that."

FIFTEEN MILLION BIBLES A YEAR

BY BRUCE BARTON

WHEN the King James Version was nearly two hundred years old, the inauguration of Louisiana's first Governor was halted for lack of any copy of the Scriptures with which to administer the oath. A Catholic missionary saved the situation by offering his copy of the Latin Vulgate; and the ceremony was completed with this borrowed volume, printed in a dead language. It is difficult to convince one's self that this happened less than a hundred years ago, and that the world's total supply of Bibles at the beginning of the nineteenth century was not more than four million copies. For four million copies to-day represents only about one-quarter of the total annual output.

The story of the hundred years' campaign which has scattered portions of the Bible to the very ends of the earth forms a unique and romantic chapter in religious history. No other religion has anything to compare with it. The orthodox Moslem still prefers his Koran in manuscript form because the printing process subjects the name of Allah to pressure. The works of Confucius have been widely distributed, but without any organized effort. It has remained for the Bible to become the best seller in practically every country where books are sold.

Of the two organizations chiefly responsible for this remarkable campaign—the British and Foreign Bible Society and the American Bible Society—the British Society is the older and has done the larger work from the beginning. It came forth modestly in 1804 out of a "numerous and respectable meeting of persons of various denominations," among whom was "no nobleman, no prince, no bishop, no member of Parliament;" and it was christened as the "first institution that ever emanated from one nation for the good of all." In the opening twelve years of its mission it had made the circulation of the Scriptures a thing so respectable that the organization of the American Society in 1816 was sponsored by Cabinet mem-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

bers, Senators, and leading men from every walk of life. These twin societies have circulated between them nearly three hundred million copies of the Scriptures in five hundred and fifty tongues. Viewed merely as commercial institutions, they challenge admiration; their line is gone out through all the world.

The British Society's announced purpose of "promoting the circulation of the Scriptures in the principal living languages" seemed to the wise men of that day nothing less than absurd. No one of reputation would have allowed his name to be associated with it. The Bishop of Mayence in 1468 had declared that the "German language is incapable of expressing the deep truths of religion." So late as 1768 Orientalists were agreed that a translation of the Bible into Chinese would be practically beyond the skill of man. If the task were impossible in languages already possessed of scholarship and a rich literature, what hope for success could there be in tongues which had never been reduced to writing? Humanly speaking, the question appeared unanswerable. The little company of zealots—when they took the trouble to reply at all—returned the answer of Robert Morrison, who was asked whether he seriously expected to make any impression on the idolatry of China. "No, sir," he answered; "but I expect God will."

One gathers some conception of the magnificent courage invested in the enterprise as he glances over the names written on its honor roll. There is this Robert Morrison, for instance, the son of a poor Northumbrian farmer. In some way he learned that the British Museum contained portions of the New Testament in Chinese, a relic of the ancient Jesuit mission, and at once he was possessed with a consuming desire to carry the whole Bible to China. Day after day he spent in the Museum, heedless of the half-sneering glances of the attendants, tracing the unintelligible characters of the Wenli script on transparent paper, and slowly acquiring some comprehension of their meaning. So he began his twenty-seven years' work, discouraged and hindered by all those to whom he might most reasonably have looked for help. A little study convinced him that actual residence in China would be necessary, and he accordingly set out, accompanied only by a Chinese tutor. It meant death at that time to harbor a foreigner, or to teach him the language or embrace his creed. Morrison was preyed upon from every quarter, beaten, abused, and subjected to persecutions. But at the end of twenty-seven years, when he was so weak that it was almost impossible for him to walk across his room, he saw the last sheet of his Bible taken from the press. And they carried him home to die, happy.

Years afterward Bishop Schereskewsky revised the Morrison Bible, and then sought to prepare a translation in Easy Wenli, the language of 400,000,000 people. Almost as he began the work he was stricken with paralysis, which left him the use of only a single finger on each hand. With these two fingers he set himself courageously to pounding out the whole Bible, letter by letter, upon the typewriter.

When they came to him for the last revisions, they found him with a smile upon his face.

"To complete my task," he said, "I have sat in this chair for twenty years."

The son of an Exeter printer, Bishop Harden, eager to carry the Bible to the uttermost parts, took the chaplaincy of the Hudson Bay post farthest north. A supply boat came to the post twice a year; except for that it was cut off from all communication with the outside world. After a period of eight months devoted to diligent association with the Indians, Bishop Harden found it possible to preach without the aid of an interpreter. Little by little he reduced the rough sounds of their speech to writing, and was finally able to produce the prayer-book and a portion of the Scriptures in the Cree language. Later he imported a printing-press, and, operating it himself, sowed the north country thick with copies of the Bible in Cree, Norwegian, Ojibway, and Eskimo. During forty-two years he returned only twice to civilization. On his last day he wrote:

> Picture me in my work lying on my back in my bed. I have my English Bible in my hand. Mr. Richards has my translation and is reading slowly and distinctly. Every sentence is carefully weighed and all errors corrected. This is a glorious occupation, and I

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cannot feel too thankful that I am able to follow it in these days of my weakness.

A few hours later he was dead.

It was determined to produce a translation in the Ameitiyum tongue, the language of certain fierce tribes of cannibals in the New Hebrides, and the Rev. John Walker set forth with a Mr. Harris to reduce the language to writing and prepare the manuscript. The natives met them as they landed and promptly clubbed them to death. After a little time others undertook the task, only to meet a similar fate. Again and again the Society tried, and each time the natives or the fever drove its brave emissaries back. Each of those who escaped, however, brought with him a little knowledge of the language, and it was finally possible to prepare a small portion of the Gospels. Then a miracle occurred. The natives, impressed perhaps by the courage that had refused to relinquish the enterprise, became eager to help. Long before the New Testament was completed they had begun storing up arrowroot to pay for it. So seven new names were emblazoned on the martyrs' roll of the Societies. And another title was added to the list of versions.

Remember for a moment the richness of the Bible's imagery, the subtleties which characterize its expression of spiritual truth, and then picture the missionary's task in rendering these conceptions into languages like Tasiko and Buguha, which do not even have a word for God. In Swahili there are no prepositions. In Santal the translator was confronted with five voices, five moods, twenty-three tenses, three numbers, and four cases. The sheep of Java are a few goats imported by the Dutch. Hence the missionary was compelled to render it, "Behold the little Dutch goat of God." Among the Eskimo it became, "Behold the little seal of God." "The Lord," according to a version of the Twenty-third Psalm in one of the Indian languages, "is a first-class mountain sheep hunter." How to translate conceptions such as conscience, salvation, blessedness, regeneration, redemption, into languages which have to do only with the most rudimentary ideas has kept missionaries groping for years, almost hopelessly.

Of course there have been mistakes. The devoted pioneer who prepared the first translation in the Micmac Indian language opened the copy of his Testament to find this absurdity staring him in the face: "A pair of snow-shoes shall rise up against a pair of snow-shoes." It seems an almost inconceivable error, and yet the change of a single letter in an unpronounceable word made the difference between "nation" and "snow-shoes." In the new edition of the Lifu Bible for the Loyalty Islands 52,310 corrections were made; the revision of the Fiji Bible occupied four years and involved more than forty thousand changes. The work of emendation and revision goes on unremittingly, each new edition serving a little better to convey the meaning of the original. And each advance is certified to, not by the verdict of the scholars, but by its direct and visible influence upon the hearts of those who read. "It tell me by heart," says the Negro. "It makes men new," said the Bechuana.

No commercial institution has measured off the world more carefully or worked it with greater enterprise than have the Bible Societies. Under a tacit agreement which has never had to be reduced to writing, each Society has undisputed right to the territory covered by its flag. The remainder of the world is neutral ground in which the Bibleless are hunted with a persistence that verges upon benevolent persecution. Does the European peasant think to escape the British Society by emigration to America? Before he has a chance to leave the dock on this side he is met by agents of the American Society who urge the Scriptures upon him. It makes little difference whether one turns east or west, the ubiquitous colporteur will discover him. At Ghoom, far up the sides of the Himalayas, on the edge of Tibet, the presses are busy turning out copies to be smuggled across the border into the Forbidden Land. At Coney Island a smiling young fellow intrenches himself behind this sign:

> "Satan trembles when he sees
> Scriptures sold as cheap as these,"

and gathers the crowds about him with all the wiles of the professional showman.

The British Society employs 850 colporteurs and 650 Bible women, and the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

American more than half as many; there is literally no corner of the earth to which they do not penetrate. The last annual bulletins report them selling the Scriptures "under the shadow of Dante's tomb in Ravenna; among rubber-gatherers at the upper waters of the Amazon; along the Hejas Railway, which creeps southward from Damascus to the holy cities of Islam. East of St. Petersburg five thousand miles stands Yakasutsk, on the river Lena, one of the coldest places in the world, where the mercury is frozen for months together. Last winter, when the Bishop of Yatsutck was traveling to a remote corner of his subarctic diocese, he gave free passage to one of the Siberian colporteurs on a sledge drawn by reindeer."

The colporteurs are the advance agents of the missionaries. In more than one recorded instance the missionary has pushed his way through to a new tribe only to find its members already in possession of the truth and a number of them prepared for baptism as a result of the colporteur's visit. Two weeks after the Battle of Manila the colporteurs entered the Philippines, and there, with a moving-picture show to which admission is gained by the purchase of a Testament, they are scattering the Scriptures broadcast in spite of much opposition and bigotry. Because those who pay a price for their books read them most, the Societies uniformly insist upon a sale. The price, of course, is very low. Payment is accepted in such curious mediums as eggs, butter, swords, skins, wool, arrowroot, nuts and fruits, shells, ivory—anything, in fact, which the people have and value.

But for the courage and devotion of the colporteurs the Societies' record of achievement would have been impossible. Thousands of them have patiently submitted to every conceivable hardship, and have died with no other reward than the knowledge that the Bible has been carried to a few more hundreds who would not have known it otherwise. Every annual report is filled with stories of their heroism. They are entitled to an equal place with the translators in the esteem of the Christian world.

And the translator is not idle. In 1909 the British Society completed editions in six new languages, including Tigrinya, a Semitic language spoken by three million people in the Tigre province of Abyssinia. The American Society reported an equal number of new versions. The work of revision goes forward continuously.

The total number of Bibles and portions of Bibles produced by the two Societies is known exactly, and does not fall far short of ten million a year. How large a number of copies are put forth annually by smaller societies and by private agencies can only be conjectured. Five million copies would probably be a conservative estimate, and the number may be very much larger. Certain it is that the Bible is the only book which does not carry consternation when dealers find it stacked high upon the shelves. "If we happen to get an extra fifty thousand or so on hand, it does not worry us," said a prominent publisher recently. "We are always certain that they will be disposed of sooner or later."

From this positive assertion of the modern business man one turns with a curious interest to the prediction of Voltaire that the Bible would have passed into history within another hundred years. And from this again to the words cut deep into the red stone of the British Bible House, which stand out in one's memory more than the storeroom with its two million copies, or the library, or any other feature of that impressive building: "Heaven and earth shall pass away, but my words shall not pass away."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE COUNTRY CHURCH AND THE LIBRARY

BY JOHN COTTON DANA

LIBRARIAN OF THE NEWARK PUBLIC LIBRARY

ONE of the chief reasons for the existence of the country church is that it promotes the happiness and efficiency—that is, the general welfare and the education and the social harmony—of the community. It should, along this line, take up the work of the public library. Also, it should be the village improvement society, the federation of all study clubs for old and young, the grange, the historical museum and the museum of science and art, the chief advocate of the schools, the social center, and many other things. If it is not the head, heart, and center of all these things, it can at least be the prime mover in them and their right hand.

But, unfortunately for its efficiency in promoting general temporal welfare and spiritual well-being, it often puts too much in the foreground the restraints which religion imposes instead of the beneficent activities which it can set free.

By a happy circumstance the public library is an institution between which and the church there can be no antagonism. The library does not conflict with any doctrine. It does not interfere with the carrying out of any ceremonies, it does not represent and is not maintained by any group of people which might set it up against any church. It belongs to all members of all churches, and encourages in all that broadening of sympathies for which each and every church is proud to be thought also to stand.

The country church, if there is but one, can properly give the library a room. If this is impossible because there are rival churches, or because the one church is not approved by all of its neighbors, then it can make use of the library in a broad and helpful way.

The minister should mention it every Sunday in the year. If new books have come in during the week, let him take them as a text for a five-minute talk. If there are no new books, let him mention three or four noteworthy articles in the magazines, or some of the older books, or a State or county publication just received and of practical value to his congregation, or a document from the United States Government on forestry or birds or on some topic in agriculture locally interesting.

If the minister cannot always do this, let the librarian do it, or any one of the readers or students, old or young, in the community.

The church should not try to maintain a library of its own, but should contribute to the public library, and through its contributions should have the right to display every Sunday in its main meeting-room a few good books for old and young. To these some one should allude during the service every Sunday, and then those who wished could look them over and take home what they selected.

If there is no library, the church should establish one, or see to it that one is established. How to do this there are many who are able and willing to tell.

If the one church, or the several churches, of the community make it known that a public library is to be set up in the town, or if they make it known that the library already established is to be warmly supported and freely used by the churches, the progress of the scheme cannot well be slow. Friends, publishers, magazine editors, secretaries of societies for the promotion of education in agriculture, forestry, art, village improvement, and many other topics will send in publications.

If churches and the library unite, the efficiency of both will be greatly increased. In any specific community, if the exact social, religious, and educational conditions are known, it should be easy to give specific suggestions along certain lines of work; and though the remarks above are quite general, I am sure that if they meet with approval in any country community the people of the church in that commu-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

nity will have no difficulty in carrying out certain definite and helpful plans.

As every one knows, the country church is now the social center of its own members, the point about which many interests gather already. If to those interests there is added the work which can be done for and by and through the books, periodicals, pictures, and the librarian of a public library, then the church's work will be much broader and more helpful still. Moreover, through its work with and for a public library, which grows out of and belongs to the whole community more fully than does any church, the church will broaden in the best way its own interests and its own feelings and its own powers.

THE CHURCH AND THE LABOR QUESTION

BY WASHINGTON GLADDEN

THE FIFTH OF FIVE ARTICLES BY DR. GLADDEN DEALING WITH PROBLEMS OF LABOR AND CAPITAL

WHAT business has the Church with the Labor Question? Is it not an economic question? What right has the Church to meddle with matters purely secular? Why does she not confine herself to spiritual interests, and find her function in inspiring men with right conceptions and pure motives, leaving them to make their own application of the principles she teaches to the affairs of life? Is there not danger that the Church will make grave mistakes if she undertakes to deal with these difficult problems of modern industrial organization? Would it not be better for the Church to adhere to her own proper function of saving souls and comforting sorrows and fitting men for heaven? Do we want these disturbing questions of the labor market brought into the sanctuary? Must it not have a tendency to irritate many hearers and drive them away from the churches?

Questions of this tenor are often heard even in this generation; and the attitude of mind which these questions imply is the prevailing attitude in a great many of our more influential churches. It seems, therefore, to be necessary, at the close of the first decade of the twentieth century, to give some heed to such scruples.

It ought not to be necessary to say that they arise out of a conception of human life which is not any longer entertained by thoughtful men—namely, that it is divided into two non-communicating hemispheres—the sacred and the secular; religion being an interest by itself, with motives, principles, and laws of its own, and the rest of life being under the control of ideas and forces with which religion has nothing to do. Some such conception as this prevailed in evangelical circles fifty years ago; when Mr. Beecher began to preach the doctrine that all life is sacred, the idea came with a shock to most "professors of religion." Of course this notion was taught with varying emphasis; there were many to whom the close correspondence between faith and conduct was evident, but the tendency to keep morals and religion in separate compartments was very strong within the memory of some who are now alive. The recently published confessions of Uncle Daniel Drew refresh our memory with forms of speech which were once familiar, and set before us a habit of thought about religion which was prevalent not very long ago. When Uncle Daniel tells us about the way he spent his Sundays during his exile in Jersey City when he was engaged in one of the colossal robberies by which he won distinction—how he needed in

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

those exciting days the comfort which only the sanctuary could give, and how he felt that he, as the "only Christian" among those bold buccaneers, must set them a good example by piously attending church—we get a vivid illustration of the state of mind to which I have referred. And when, a little later in the story, the same eminent saint mentions a sermon which he had lately heard, on making the Lord a partner in your business, and deplores the fact that we have so much of that kind of preaching nowadays, we discern the same mental attitude as that which finds expression in the questions we are considering.

Briefly, then, we may say that the labor question is an economic question, and that all economic questions are fundamentally religious questions; that there are no purely spiritual interests, since the spiritual forces all incarnate themselves in the facts of every-day life, and can be known only as they are there manifested; that there is indeed danger that the Church will make mistakes in dealing with such questions, but that the greatest of all her mistakes is in ignoring them; that there are no souls that more need saving than the souls that are getting entangled in the materialisms that undervalue manhood; and that there are no people who need moral guidance more than those who are grappling with the manifold phases of the labor question. That some of them resent the truth about this matter is a sad fact, but that is not a good reason for suppressing the truth; and there must be many among them who are ready to know the truth and from whom it would be a crime to conceal it. While, therefore, the preacher knows that to some of his hearers the truth, no matter how wisely and kindly spoken, will be "a savor of death unto death," it is his business to tell the truth for the sake of those to whom it will be "a savor of life unto life."

It is sometimes said that the Church cannot deal in any explicit and concrete fashion with these labor problems; that the utmost she can do is to enunciate ethical principles; that she must not venture to apply them. But if Scriptural examples are of any validity, it is clear that Amos and Hosea and Micah and Isaiah and Jeremiah knew how to apply principles to concrete cases. All these Hebrew prophets dealt in the most direct and explicit manner with the social injustices then prevailing. They did not content themselves with enunciating ethical principles, they made the application in the most pungent fashion. "Forasmuch therefore," cries Amos, "as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." "Woe to them," echoes Micah, "that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage." It is hardly too much to say that the burden of these Hebrew prophets was the social inequality of their time, and that it was in their struggle against the oppression of the weak by the strong that they came to their clear consciousness of a righteous God. Doubtless these were disturbing messages; doubtless many of the well-to-do were alienated from the Church by this trenchant testimony; but it was spoken nevertheless, and it remains to the world an imperishable legacy.

Much of Christ's preaching on social topics has no lack of definiteness, and the concluding chapters of most of the Epistles would be suggestive reading for those who think that the Church must avoid the application of Christian principles to actual human conditions. James, the brother of our Lord, may be supposed to be familiar with our Lord's point of view. His words recall the old prophets: "Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you." If we faithfully expound the Scripture, we shall surely be compelled to do a good deal of preaching of a very direct and concrete sort on the labor question.

It will be admitted that the chief interest of the Church is in character. Its business in the world is primarily the production of good character, the building up of sound, clean, upright, neighborly men. In this commercial age such character is mainly made or lost in the pursuits of industry. Whether a business man becomes a good man or not depends mainly on the way in which he manages his business. He may be a good husband and father, charitable to the poor, and a devout church member, but if in his business he is greedy, hard-hearted, unjust, and tyrannical, the core of his character is bad. In the prevailing interest of his life his conduct is defective, and it makes him essentially a bad man. Now the Church has in her membership hundreds of thousands of men whose characters are being formed by their business practices. She owes to these men the instruction and the moral guidance by which they may be saved from the fatal loses of manhood to which they are exposed, and established in virtue and honor. She must not say that she has no knowledge of these questions. She has no right to be ignorant concerning practices that are blunting the consciences and destroying the souls of millions of her own members. In truth, this ignorance is largely feigned. The ethical principles involved in all these transactions are clear, and there is no more danger of error in dealing with them than is involved in any attempt to apply the principles of morality to the conduct of life. Always there is need of caution, of discretion, of just and balanced treatment of such problems, but this is not a reason why they should be ignored. Even bungling attempts to help men into the right way—if they are only honest and sincere—are far less dangerous than a cowardly avoidance. When the Church, in the person of the priest and the Levite, passed by the wounded man on the Jericho road, it may have pleaded that it was not expert in caring for such cases. The Church can better afford to make many mistakes in enforcing the Christian law of industrial relations than to give the impression that the Christian law has nothing to do with industrial relations. In fact, it has everything to do with them, and the Church is not dealing fairly with a great multitude of its own members when it fails to show them just how the Christian law does apply to those relations with their fellowmen in which, more than in any other portion of their lives, the great values of character are gained or lost.

Beyond all this, the Church may well recognize some responsibility for the moral condition of the millions of the working people—many of whom are outside her membership. Her access to them is not, unhappily, so direct as to the employing class, but she must not therefore ignore their moral need. And it is perhaps no less true of the working people than of their employers that their characters are profoundly affected by the manner in which they deal with what we call the Labor Question. I do not doubt that in the struggles and sacrifices of this conflict some precious gains of character are made; men and women learn to prefer the common good to individual gain and to bear one another's burdens. For all this we ought to be thankful. But no one can pass through a severe labor struggle without becoming painfully aware that the combatants on both sides are suffering vast moral injuries. War is hell, industrial war not less than international war; and because it is war among neighbors the enmity engendered is apt to be more fierce and violent than that which we feel toward a foreign foe. And often we find whole populations swept with hot blasts of anger, and men and women who are ordinarily kindly and humane cherishing the bitterest antipathies and pouring out the most terrible execrations against their fellow-citizens. Nothing more ominous can be conceived than such a social inflammation. Out of it naturally spring violence and lawlessness; but even if these are restrained, the seething of such

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

›des ill to the peace and health
.ial society. Populations which
.n through such an experience are
›ly unfitted by it for good citizenship.
.s possible that some churches may
care much about this. They may say that they do not recognize social responsibilities. Even such churches cannot, however, deny that the moral welfare of these millions of workingmen ought to be a matter of concern to them. And can it be doubted that the moral well-being of great multitudes is seriously impaired by the engendering of passions and hatreds in these labor wars? Good church members have confessed to me during the past few months that they were conscious of losing their hold on all the supports of religion; that there was so much bitterness in their hearts that they did not want to go to church, and that it was hard for them to pray. With those who owned no allegiance to the Church the case was probably no better. Is not the Church concerned with the fact that conditions exist under which great masses of the people round about it are getting into this state of mind?

Let us admit that the main business of the Church is saving souls. I am ready to agree to this if it is understood that souls are just people, men and women. But give the phrase any meaning you will, and is it not plain that the Church will find it hard work to save souls that are inflamed and embittered by these labor contests, especially when there is among them a widespread resentment against the Church, growing out of a belief that its sympathies are with their antagonists? Is the Church likely to make much headway with its evangelistic work in populations thus affected? Is it not clear that something must be done to remove these misapprehensions and allay these resentments, before anything effectual can be done in the way of "saving souls"?

How shall the Church go to work to get these people into a better temper? Surely that must be one of her urgent tasks. It will not be wise for her to begin by reproving the resentments of the working people and counseling submission. It will not do for her to assume that these uprisings on their part are mainly due to moral depravity. It will be necessary for her to show that she is aware of the fact that underneath all these surface eruptions of selfishness and passion there are fundamental questions of social justice; and that she is able to deal with these questions intelligently and fairly. It is not of much use to preach peace to insurgent laborers so long as they are in doubt as to whether you are willing that they should have justice.

The most cheering sign that has yet appeared in our sky of an improved attitude of the Church upon this question is the "Declaration of Principles" unanimously adopted by the Federal Council of the Churches of Christ in America—an organization representing seventeen million Protestant church members:

We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand—

For equal rights and complete justice to all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For the principle of conciliation and arbitration in industrial disputes.

For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

For the abolition of child labor.

For such regulations of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For the release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this Council sends the greeting of human brotherhood and the pledge of sym-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

pathy and of help in a cause which belongs to all who follow Christ.

This is by far the most significant expression that organized religion has made in this country with respect to the labor question. It seems to answer explicitly and authoritatively all the questions which were raised at the beginning of this article. Several of the denominations in their National bodies have reaffirmed this declaration. If the churches will stand together on this platform and enforce its principles by the teaching of their pulpits, the Labor Question will soon be in a fair way of solution.

Assuming the duty of the Church to deal with this question honestly and courageously, one or two further suggestions may be ventured.

Upon one outstanding fact the Church ought to fix its attention. In this great realm of labor, the realm in which the largest part of human energy is expended, the tendency is strong to make the economic fact the paramount fact, to keep human interests subordinate. The dollar is the principal thing; the man is a secondary consideration. If a man throws himself into the stream of ordinary business, adopts its maxims, and accepts its ideals, will he not find himself unconsciously and inevitably exalting economic success above character or manhood?

If these things are so, if such is the drift of the modern industrialism, then it seems to me that the Christian Church has a very definite task upon its hands, which is nothing less than the moralization of the industrial régime. For if there is any meaning in the ethics of the Christ for which the Church is supposed to stand, the industrial order which holds the dollar higher than the man is not Christian but pagan; there is no paganism in Asia or Africa in more deadly hostility to the Kingdom of the Christ; and the first business of the Church is to storm it and subdue it and revolutionize it, in the name and by the power of the Christ. This may seem a large order, but the church which has any comprehension of its mission will not dare to attempt anything less. Certainly the Church may expect to make its members believe the truth that Mammon is not the supreme deity, and that a man's life consisteth not in the abundance of the things which he possesses. And as soon as the Church succeeds in making its own members believe that these things are so, it will not be long before the rest of the world will begin to believe them. And when the world begins to see that the man is worth more than the dollar, the central difficulty in the labor problem will be overcome; the economic fact will take its place below the human fact; our industries will be organized primarily in the interests of men, and the long-standing quarrel between capital and labor will be at an end.

Another large obligation of the Church to the laboring class arises out of the need, to which reference was made in a preceding article, of the completion of our democracy. But what, it will be asked, has the Church to do with the fulfillment of our democracy? The Church has nearly everything to do with it.

Where did we get our democracy? What is the basis of democracy? It is the fact of brotherhood. The truth of the divine Fatherhood and the human brotherhood, which are the central truths of religion as taught by Jesus Christ, are the germinal truths of democracy. Whether it could grow out of any other principle we may not know; as a matter of fact, it never has. Outside of Christendom there have been no democracies.

In the American State, as we saw in the former article, democracy lies at the foundation. Our American National life is based on brotherhood. The ethics of Christianity are incorporated into our political structure. The only part of our life in which the Christian law of brotherhood is yet in large measure repudiated is the industrial organization. This is the last of the great kingdoms of this world which does not bow the knee to Christ. It must be conquered by him and ruled by his law. That is the business which the Christian Church has now upon her hands. The Christian Church is here in the world to be the champion of brotherhood. She has no other message to speak to men concerning their relations one to another. "Sirs, ye are brethren," is her word to contending classes; and among brothers there are no masters and no slaves. That is a truth with which she has no right to palter, and the hour has

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

come when she must speak it with authority.

If any one should say that the Church is not called to teach politics or sociology, the answer is that she is certainly called to teach human brotherhood, and to resist and oppose, with all the strength vouchsafed her, every institution or custom or device of men which minimizes or makes void the fact of brotherhood. She is at least entitled to offer the prayer that her Lord has taught her, and to make her teaching and her life to conform to it. When she opens her mouth to say, "Our Father who art in heaven," she must remember that that petition is for every one that is born of woman, and she must understand what it implies. When she says, "Hallowed be thy name," she must not forget that the name thus made sacred is the name of the Father. When she says, "Thy kingdom come," she must remember that the kingdom for which she prays is the kingdom of the Father—the kingdom in which none are subjects but all are brothers. That is certainly her message. She has made emperors and kings and kaisers understand it; now she has a bigger task on hand, to make Mammon understand it. It will cost her something to do this; she will lose friends; but she has some friends that she can afford to lose that she may win the friendship of the poor of this world who are rich in faith and heirs of the kingdom which God has prepared for them that love him. And it is time for her to face the "Dark Tower," "blind as the fool's heart," garrisoned by greed and injustice, and to set the slug-horn to her lips and blow: "The day of the common man has come. Christ has redeemed him; the nations of the earth have enfranchised him; it is time for you, captains of industry, to make him free of your domain. All he asks is to be clothed with the rights of a man. That you dare not deny him. That, in the name of Christ our Master, we claim for him; and we will never be silent until, in the whole kingdom of industry, that claim is conceded and that right is guaranteed."

And when she has thus delivered her soul by such fidelity to the employers, she ought to have a faithful word for the workingmen in their organizations. Would it not be something like this:

"The Church has been tardy, brother men, in her recognition of her obligation to speak the truth with respect to this great matter which so much concerns you, but she has found her voice. Listen and judge. She would be faithless if she did not claim for you the rights of freemen, and the power to maintain for yourselves these rights in the kingdom of industry; but she would be false if she did not tell you that this enfranchisement in the industrial realm carries with it heavy responsibilities. Democracy means brotherhood; and when you set up your industrial democracy you must not forget that it means that you must act brotherly, not only to the members of your union, but also and equally to your employer. He is your brother, and every loyalty that you owe to the union you owe also to him, not only as individuals but also as an organization.

"A trade union can behave greedily, treacherously, unjustly; and men in crowds are often tempted to do things that no single man of them would consent to for an instant. You must learn, every man of you, to stand on your own feet, and stand in all your dealings with your employer for the things that are right and fair and honorable between man and man. Otherwise your industrial enfranchisement is a sham and will bring a curse. The industrial democracy holds in it the promise and potency of a prosperous and happy nation; it holds also in it the possibilities of pandemonium—confusion and strife and misery. We mean that you shall be free. We pray you, as if God were speaking by us, to use your freedom soberly and righteously—never for the profit of a class, always for the common good."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEW HAMPSHIRE

HOLDERNESS SCHOOL FOR BOYS

Prepares for Colleges and Technical School. Ranks with the highest grade schools of New England, yet by reason of endowment the tuition is moderate. 32nd year.

REV. LORIN WEBSTER, L. H. D., Rector, Plymouth, N. H.

NEW JERSEY

New Jersey, Blairstown.

Blair Academy 64th year. Prepares for any American College. Campus 100 acres. Thorough equipment; liberal endowment justifies low rate of $350. Opens Sept. 14th.

John C. Sharpe, A.M., D.D., Principal, P. O. Box K.

ST. MARY'S HALL
FOR GIRLS

Burlington, N. J., 18 miles from Philadelphia

General and College Preparatory Courses. Certificate admits to Wellesley, Smith, and Vassar. Exceptional advantages in Music and Art. Two year course for Post-Graduates. Special attention given to Physical Culture and Outdoor Sports, also Æsthetic Dancing and Horseback Riding. Tuition $600. **Mrs. FEARNLEY, Principal.**

New Jersey, Englewood.

DWIGHT SCHOOL FOR GIRLS. College preparatory and special courses. Certificates accepted by leading colleges. Limited number of pupils insures individual attention. Spacious grounds. Suburban to New York. Gymnasium. Tennis, riding. Address Box 602. Miss Creighton and Miss Farrar, Principals.

Miss Ethel Walker's Boarding School for Girls

LAKEWOOD, N. J. Opens October 3d, 1911. College preparatory course and general course. Special facilities for riding and other out-of-door activities. Particular attention given to girls under fourteen. Head of the school, ETHEL M. WALKER, A.M. Bryn Mawr College. Address 137 E. 40th St., New York City.

KENT PLACE SCHOOL for Girls

SUMMIT, N. J. (near New York). Mrs. Sarah Woodman Paul, Prin. Hamilton Wright Mabie, LL.D., Pres't Board of Directors.

NEW YORK

A Summer School in Theology
AUBURN THEOLOGICAL SEMINARY

will hold a summer school in theology from Monday, July 10, to Saturday, July 22, inclusive. There will be courses in Rural Sociology, the Ministry to the Country Church, Ideals of American Literature, the English Bible, the Holy Land, Recent Theological Literature, Systematic Theology, Survey Work. Special attention will be given to the problems and work of the Rural Church, as distinguished from the metropolitan church. The instruction will be by members of the Seminary Faculty and other able instructors. The Board of Home Missions will co-operate. The city of Auburn is an ideal summer resort, and the surrounding country and neighboring lakes furnish excellent advantages for exercise and diversion. For further information concerning courses, Professors, rates, and other matters pertaining to the School, apply to

PRESIDENT, AUBURN THEOLOGICAL SEMINARY
Auburn, N. Y.

BINGHAMTON, NEW YORK

The Lady Jane Grey School For Girls. Twenty-ninth year. Mrs. Jane Grey Hyde, Founder.
Miss Mary R. Hyde, Miss Jane Brewster Hyde, Principals.

Briarcliff Manor, New York

Mrs. Dow's School for Girls

For circular address Mrs. Mary E. Dow, Principal.

PUTNAM HALL. Poughkeepsie, New York.
Vassar Preparatory School for girls. Refers to Dr. James M. Taylor, Pres. Vassar College, Poughkeepsie, N. Y.; Dr. Wm. Arnold Shanklin, Pres. Wesleyan University; Dr. Talcott Williams, of the Philadelphia Press. Certificate admits to Vassar and other leading colleges.
Address Ellen Clizbe Bartlett, A.B., Principal, Box 803.

RYE SEMINARY

A School for Girls.
Mrs. S. J. Life, The Misses Stowe, Rye, N. Y.

THE OAKWOOD SEMINARY

Union Springs-on-Cayuga Lake, N. Y. Endowed boarding school for boys and girls under management of Friends. College preparation. Strong Christian faculty. Board and tuition, $275. Capacity 75. Patronage not limited to Friends. Send for catalogue.
Walter Hallock Wood, A.B., Prin.

OHIO

The Bartholomew-Clifton School FOR GIRLS

An attractive home department for a limited number of resident pupils. Prepares for the best colleges. Advanced course for High School Graduates. Music, Art, Languages.
Miss E. A. Ely, A.M., and Miss M. F. Smith, Principals,
Evanswood, Clifton, Cincinnati.

Ohio, Oberlin.

Kindergarten Training

Exceptional advantages—Lectures from Professors of Oberlin College—Courses in the College at special rates—Charges moderate. 18th year begins Sept. 20th, 1911. For catalogue, address
Secretary Oberlin Kindergarten Association, Drawer U.

PENNSYLVANIA

THE MISSES SHIPLEY'S SCHOOL
Preparatory to Bryn Mawr College

Special educational and social opportunities of situation opposite Bryn Mawr College. College Preparatory and Academic Courses. Specialists in all departments. Resident Athletics Director. For circular address THE SECRETARY, Box G, Bryn Mawr, Pa.

GEORGE SCHOOL
George School P. O., Bucks Co., Penna.

Under management of Society of Friends. Thorough college preparation. Beautiful grounds. 227 acres. New Gymnasium and Laboratories. Large athletic field. Healthful location. 25 miles north of Philadelphia. For catalog address **Joseph S. Walton, Ph.D., Prin.**

MISS COWLES' SCHOOL FOR GIRLS
At picturesque Hollidaysburg, Pa. *Formerly Hollidaysburg Seminary (41st year), 20 minutes from Altoona by steam or trolley.* Emma Milton Cowles, A.B., Head of School. Recently associated with Milwaukee-Downer College. Preparatory to Bryn Mawr, Radcliffe, Wellesley, and other colleges. Healthful location in heart of Allegheny Mountains—1,000 feet altitude. Large main stone building, all modern improvements, private baths. Gymnasium and swimming pool in charge of resident physical director. Diplomas in academic and college preparatory courses. Resident specialists in all departments. Special care to younger pupils. For catalogue, address The Secretary, P. O. Box G, Hollidaysburg, Pa.

Pennsylvania, Kennett Square.

CEDARCROFT SCHOOL FOR BOYS. Prepares for all colleges and technical schools. Manual training. One teacher to six boys. Estate of Bayard Taylor. *New Gym.* Swimming pool. Expert athletic supervision. Electric light, steam heat, spring water. Illus. catalogue. Jesse Evans Philips, A.M., Prin., Box 800.

OGONTZ SCHOOL FOR YOUNG LADIES
20 min. from Philadelphia. The late Mr. Jay Cooke's fine property. Social and family life distinguishing feature. Miss Sylvia J. Eastman, Miss A. A. Sutherland, Principals, Ogontz School P. O., Box J, Pa.

Pennsylvania, Overbrook.

Miss Sayward's School for girls, in charming, healthful suburb of Philadelphia. Refined home life, modern building, college preparatory and special courses, musical department, physical training, horseback riding, outdoor sports. Develops character, mind, and body. For illustrated catalogue, address Miss S. Janet Sayward, Prin.

Pennsylvania, Philadelphia, Germantown.

Walnut Lane School for Young Ladies

Prepares for Wellesley, Vassar, Smith, Holyoke, and Bryn Mawr. Modern language and special courses. Music, domestic science. Tennis, basket ball, horseback riding. Miss S. Edna Johnston, A.B., Principal. Miss Edith Holmes Gregory, A.B., Registrar.

RHODE ISLAND

MOSES BROWN SCHOOL

UPPER SCHOOL.—Thorough preparation for college and technical school.

LOWER SCHOOL.—Special home care and training of younger boys. For catalogue and information, address
Seth K. Gifford, Ph.D., Principal, Providence, R. I.

WISCONSIN

UNIVERSITY OF WISCONSIN
SUMMER SESSION 1911

Graduate and undergraduate courses.

Graduate School, Law School, Colleges of Letters and Science, Engineering, and Agriculture. Opens June 26, closes August 4, except Law School (September 1). For illustrated bulletin, address

REGISTRAR, UNIVERSITY, MADISON, WIS.

Milwaukee-Downer College
Milwaukee-Downer Seminary

Milwaukee, Wisconsin. Full four-year College Courses. **Home Economics Courses** for teachers. **Seminary** admits to Eastern and Western Colleges. Address **Ellen C. Sabin,** Pres.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Graduate Course for
Young Women in Europe

A REAL TRAVEL SCHOOL FOR YOUNG WOMEN

Italy, Greece, Turkey, Germany, Russia, France, Switzerland, Spain, England, Scotland and other countries. The language, history, art and music of each country studied in its own environments. Native teachers. Residence in selected private homes. Young women accompanied by well known American lady teachers. An unusual combination of study, pleasure and travel. Party limited. Write at once for further information. Address

Miss Minnie May, A.B., Bureau of University of Travel, 20 Trinity Place, Boston, Mass.

VERMONT

Middlebury College Summer Session

MIDDLEBURY VERMONT

In the Green Mountains. For all interested in summer study. 20 instructors, 45 courses. Special work for teachers, college and preparatory students and college graduates. Cool, comfortable accommodations. Very low rates. Extensive campus. Tennis courts. Boating. Cross country tramps. July 5th to August 12th. Illustrated booklet. Address

EDWARD D. COLLINS, Director.

EUROPE

MR. SARGENT'S

Travel School

FOR BOYS

Combines usual school work with the broadening influences of travel. *Efficient preparation for college, individual instruction.*

Eighth Year—*Round the World*—**Catalogue**

PORTER E. SARGENT, Cambridge, Mass.

BERLIN, GERMANY

WILLARD SCHOOL FOR GIRLS. 26th year. German, French, Art, Music, History, Literature. Foreign travel. College preparation. Cultivated *German* home with American comforts. School party sails with chaperon in September. For circular address

Miss Alice H. Luce, Ph.D. (Heidelberg), 7 Luitpold Strasse, Berlin, Germany

American address 383 Broadway, Winter Hill, Boston.

STATE MAPS

WITH 1910 CENSUS

and details about postal and shipping facilities in all cities, villages and hamlets, together with hotel guide. These new maps are printed in eight colors, show all interurban electric and steam railroads, steamboat lines, etc.

Any State, in pocket form, 15 cents at booksellers', stationers' and news-dealers' or mailed by the publishers

C. S. HAMMOND & CO.

142 Fulton St., New York

KANSAS FARM LOANS

You, conservative Investors, write to-day for list and particulars of our selected Eastern Kansas Farm loans.

These loans are secured by richest Kansas farms—no loan is issued for more than 50% of a very conservative valuation.

We have been engaged in this business for 40 years, and never has a customer of ours lost a single penny of interest or principal. We make collections free. Write to-day! Our story will interest you!

J. L. PETTYJOHN & CO.

Mortgage Bankers Olathe, Kansas

100% SAFETY
6% INTEREST } combined in our Registered

GOLD BONDS

DO YOU WANT A BETTER INVESTMENT FOR SOME OF YOUR SURPLUS MONEY?

NEW YORK REALTY OWNERS

489 FIFTH AVENUE, NEW YORK CITY

Write for Booklet B.

"A Book About Guaranteed Mortgages" Sent Free

GUARANTEED FIRST MORTGAGES

Our First Mortgage Trust Bonds

are secured by first mortgages on New York and Suburban Real Estate, deposited with the Windsor Trust Company for the further protection of bondholders. Exceptionally desirable for investors of moderate means who can enjoy all the advantages of safety and income. Purchase payments of $10 to $100 and upwards at your convenience secures at once the ownership and income of these bonds. Cashable upon short notice—interest payable semi-annually.

Yielding 5 to 5½% NET

WRITE TO-DAY FOR OUR BOOK

One of our several plans may prove exactly what you are looking for.

Under Supervision of New York Banking Dept.

NEW YORK MORTGAGE CO.

Dept. B, 1475 Broadway, New York City

Real Estate Savings Bonds

AN INVESTMENT of UNQUESTIONABLE SAFETY

$200—$300—$400—$500 or more.

Maturing in five years from date.
6% interest payable semi-annually.
Transferable by assignment.
Doubly secured and non-speculative.

WRITE FOR BOOKLET "A"

THE DAY & HANSEN SECURITY CO

Spokane, Washington

Paid up Capital & Surplus $1,100,000.00

WE SELL MSS. ON COMMISSION. No advance selling fees. Necessary revision and typewriting at reasonable rates. Directed by eminent and successful author. Endorsed by leading publishers. Mail MSS. today. LITERARY BUREAU, INC., 817 Stephen Girard Bldg., Philadelphia, Pa.

Bronze Memorial Tablets

JNO. WILLIAMS, INC., Bronze Foundry, 544 West 27th Street, New York. Write for illustrated booklet. Free.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

USE THE ELECTRICITY
Of Your Own Body
FOR PERFECT DIGESTION

The Science of Human Electricity proved Digestion is purely an electrical process.

The peristaltic action (contraction and expansion) of the stomach necessary to keep the food from fermentation, is due to the presence of electricity in that organ. Again, the attraction from the blood of the elements which form the Gastric fluids for dissolving it, is an electrical process and does not exist when this power is not present.

Andrew McConnell has discovered the electrical laws whereby a normal amount of electricity can be drawn to the stomach, giving the invalid the digestive power of a well man.

Dieting by no means prevents indigestion, because the best food combinations require some power for their digestion, and when, as is the case in a weakened condition, insufficient Electricity is supplied, no method of dieting or drugs can effect a cure. There is enough Electricity in the body, even when one is in the most weakened state, to digest ordinary food if drawn to the stomach. This system removed the necessity for dieting and everyone can, through utilizing the Electricity already in the body, have perfect digestion, and free himself from the diseases which follow in its train. Send for free literature.

SOCIETY OF UNIVERSAL SCIENCE
Suite 981, 624 Michigan Ave., Chicago, Ill.

"Andrew McConnell was introduced in Carnegie Hall, Sunday, to an audience of 3,500 as a "Man whom God has called to interpret the laws of health, as surely as He called Marconi to utilize the Electricity in the air."
—The Tribune, New York.

A Safe and Sure 5%

Don't learn from sad experience the truth of the saying that it is harder to keep money than it is to make it.

Ask any banker or disinterested financial man; he will tell you that a safe and sure 5% is a first-class investment for any one.

We have paid our depositors at the rate of 5% per annum for 18 years. Our assets are over $2,250,000; our surplus and profits $175,000. Our business is conducted under the supervision of the New York Banking Department.

Send for our booklet; it will tell you all about this safe, sure and satisfactory investment.

Industrial Savings and Loan Co.
10 Times Bldg., Broadway & 42d St.
NEW YORK

INDUSTRIAL SAVINGS and LOAN CO. NEW YORK CITY

BANKERS TRUST COMPANY

7 WALL STREET, NEW YORK

Capital . .	**$ 3,000,000**
Surplus and Profits .	**6,000,000**
Deposits . . .	**69,000,000**

I. BANKING DEPARTMENT

Acts as Depositary for the Inactive Accounts and Reserve Funds of Individuals, Estates, Corporations, Banks, Municipalities, Churches, Societies and Institutions; paying interest on daily balances.

II. TRUST DEPARTMENT

Acts as Executor and Trustee under Will, Trustee under Deed of Trust, Custodian of Securities, Escrow Depositary, Guardian and Committee for INDIVIDUALS and as Trustee of Mortgages, Registrar of Stocks, Bonds and Notes, Transfer Agent, Fiscal Agent, Dividend and Coupon Agent for CORPORATIONS and Depositary under Re-organization Agreements.

III. FOREIGN DEPARTMENT

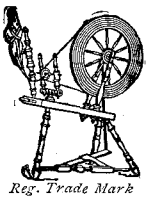
Buys and sells Foreign Exchange; issues Travelers' Letters of Credit, Commercial Letters of Credit, Travelers' Cheques and Drafts, acceptable in all parts of the world by Bankers best known to American Tourists; makes telegraphic payments and cares for collection of bonds and coupons payable in foreign countries.

DIRECTORS

STEPHEN BAKER, President Bank of Manhattan Co., N. Y.
SAMUEL G. BAYNE, Pres. Seaboard National Bank, N.Y.
EDWIN M. BULKLEY, Spencer Trask & Co., Bankers, N. Y.
JAMES G. CANNON, Pres. Fourth National Bank, N. Y.
EDMUND C. CONVERSE, President, New York
THOMAS De WITT CUYLER, Pres. Commercial Trust Co., Philadelphia
HENRY P. DAVISON, J. P. Morgan & Co., Bankers, N. Y.
E. HAYWARD FERRY, Vice-President Hanover National Bank, New York
WALTER E. FREW, President Corn Exchange Bank, N. Y.
FRED'K T. HASKELL, Vice-Pres. Illinois Trust and Savings Bank, Chicago
A. BARTON HEPBURN, Chairman of the Board, Chase Nat'l Bank, N. Y.
THOMAS W. LAMONT, J. P. Morgan & Co., Bankers, N. Y.
EDGAR L. MARSTON, Blair & Co., Bankers, New York
JOSEPH B. MARTINDALE, Pres. Chemical Nat'l B'k, N. Y.
GATES W. McGARRAH, Pres. Mechanics' & Metals Nat'l Bank, New York
GEORGE W. PERKINS, New York
DANIEL E. POMEROY, Vice-President, New York
WILLIAM H. PORTER, J. P. Morgan & Co., Bankers, N. Y.
DANIEL G. REID, Vice-Pres. Liberty National Bank, N. Y.
BENJ. STRONG, Jr., Vice-President, New York
EDWARD F. SWINNEY, President First National Bank, Kansas City
GILBERT G. THORNE, Vice-Pres. Nat'l Park Bank, N. Y.
EDWARD TOWNSEND, Pres. Importers' & Traders' Nat'l Bank, N. Y.
ALBERT H. WIGGIN, Pres. Chase National Bank, N. Y.
SAMUEL WOOLVERTON, Pres. Gallatin National Bank, New York

E. C. CONVERSE, *Pres.*	B. STRONG Jr., *V. P.*
D. E. POMEROY, *V. P.*	F. I. KENT, *V. P.*
F. N. B. CLOSE, *Sec'y.*	H. W. DONOVAN, *Treas.*
H. F. WILSON Jr., *Asst. Sec'y.*	R. H. GILES, *Asst. Treas.*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Reg. Trade Mark

May Sale

French, Madeira, Austrian and American Lingerie

All Exceptional Values

French Chemises—$1.10, 1.25, 1.75, 2.00, 2.25, 2.75, 3.25, 3.75.
French Drawers—$1.10, 1.50, 1.75, 2.25, 2.75 and 3.75.
French Petticoats—$2.25, 2.75, 3.75, 4.50, 5.75, 7.75 and 8.50.
French Night Gowns—$2.25, 2.75, 3.75, 4.75, 5.50, 6.50, 8.50.

Also odd Corset Covers and Combinations at greatly reduced prices.

Madeira Chemises—$2.00, 2.25, 2.50, 2.75, 3.00, 3.25 and 3.75.
Madeira Gowns—$4.50, 5.50, 6.50 and 7.50.
Austrian Chemises—$1.50, 1.75, 1.85, 2.00, 2.25, 2.75 and 3.75.
Austrian Gowns—$3.00, 3.25 and 3.75. **Drawers**—$1.85 and 2.25.
(All the Austrian Lingerie has reinforced scallops.)
American Night Gowns—$1.00, 1.25, 1.50, 1.75, 1.95, 2.50, 2.95.
American Petticoats—$1.10, 1.50, 1.95, 2.95, 3.75 and 4.95.
American Drawers—95c., $1.35, 1.75, 1.95 and 2.75.

A 24-page illustrated booklet describing the goods in detail will be mailed free on request.

Mail Orders receive our prompt attention.

James McCutcheon & Co., 5th Avenue and 34th St., N. Y.

Esterbrook Steel Pens

250 Styles

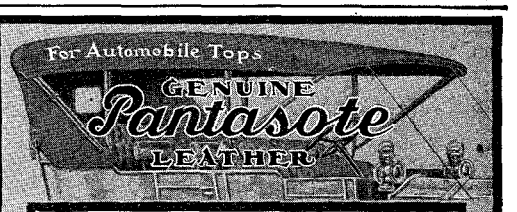
The name "Esterbrook" stands for all that is best in pens.

The standard of the world.

All styles—fine, medium and broad points.

Ask your stationer.

The Esterbrook Steel Pen Mfg. Co.
95 John St., New York
Works: Camden, N. J.

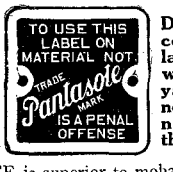


CAUTION TO PURCHASERS OF TOPS

Pantasote

is a top material of recognized high and uniform quality and a product made only by us. Many unscrupulous dealers misrepresent as PANTASOTE cheap inferior materials to increase their profits—at the purchaser's expense. To the average person these substitutes when new look somewhat like Pantasote.

See that this label is on the top to prevent fraudulent substitution.



Dealers received these labels free with every yard, leaving no excuse for not using them.

PANTASOTE is superior to mohairs for many reasons—two in particular, the impossibility of cleaning them and the ruination of their interlining gum of very impure rubber by exposure to grease or sunlight just as are tires.

Send postal for booklet on top materials, and samples

THE PANTASOTE CO.
65 BOWLING GREEN BLDG. NEW YORK

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED